

ACHARYA KSEMARAJA'S

para - praveshika (परा - प्रावेशिका)

With translation & Commentary in English

सर्वं देहं चिन्मयं हि जगद् वा पारिभावयेत् ।
युगोपनिर्विकल्पेन मनसा परमोदयाः ॥

(V.B.-63)

(When, with a one pointed and thought free mind
a seeker contemplates his whole body or the entire
universe all at once as being of the nature of cons-
ciousness, he experiences the supreme awakening)

PUBLISHED BY :

**Shri Swami Ram Shaive (Trika) Ashram
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Dedicated to the
memory of
our
Guru Swami Shri Gobind Koul
and
Param Guru Swami Shri Ram

महामाहेश्वराचार्य स्वामी श्री राम



यः सर्वात्माखिलजनविभुर्देवदेवोमहेशः
स्वातन्त्र्यस्थो ध्रुवपदगतो निश्चलात्मा वरेण्यः ।
विश्वोत्तीर्णो भवभयहरः स्वेच्छया विश्वपूर्ण-
स्तं श्रीरामं त्रिभुवनगुरुं स्वात्मरूपं नमामि ॥

श्री स्वामी गोविन्द कौल
अन्तेवासी-गुरुदेव स्वामी श्री राम



लोकवद्वेषवहारेऽपि
त्रिपदाव्यभिचारिणम् ।
वैतर्क्यात्मसुसंपन्नं
वन्दे चिद्भरवं गुरुम् ॥

INTRODUCTION

Shri Kanth Nath was incarnation of Supreme Shiva Himself and was preceptor of Sage Durvasa - who created three sons at will named Trimbkaditya, Ambikaditya and Natha Ditya - all of whom were Sidhas (perfect being) and started three main schools of Shavism i.e. monistic, dualistic and monistic-cum-dualistic points of view respectively. The fifteenth disciple in his line breaking the tradition of his preceptors married a Brahmin girl and his son Sangmaditya came to Kashmir and settled here.

ब्राह्मणेन विवाहेन ततो जातस्थाविधः ।

तेन यः स च कालेन कश्मीरेष्वागतो भ्रमन ॥

नाम्ना स संगमादित्य ॥ (Sivadrsti)

In the fourth generation from Sangmaditya, Somananda was born around end of 8th century. Vasugupta Acharya was his preceptor, who propagated the Shiv - Sutras - engraved on a big stone - "Shanker Pal" near Harwan Srinagar.

Somananda composed a philosophic treatise on Shavism - known as Shiva dristi. He also wrote a brief commentary on Rudrayamala.

Utpala - deva the disciple of Somananda composed Ishwara pratyabhijna - which is considered an important work on Shaive-philosophy as a whole. He was a poet also. His devotional lyrics under the title of Shivastrotravali is attractive hymn sung for attaining self realization.

Lakhmana Gupta was the disciple of Utpala Deva, and preceptor of Abhinav Gupta.

Abhinavgupta was also a celebrated poet and many of his philosophic lyrics impart solace and most important among these are Kramstrotra, Bhairvastotra etc. His commentary on Shrimat Bhaghwat Gita is remarkable and teaches secrets of practical aspects of yoga.

Ksem Raja - renowned disciple of Abhinav Gupta composed Pratyabhijna Hridayam and Para - Praveshka and wrote commentaries on many works.

The principle scripture of Shaivism is the Shiv - Sutras which describe three upayas or means of Sadhna. Shamb-upaya. Shakt - upaya and Anav upaya. These upayas exist not to make us attain the self - but to remove our forgetfulness, our errors, and our ignorance of that self. Everyone has already attained the self but is unaware of it. The way to self realization is the recognition of one's own self as Shiva and this occurs, through upayas. Self realization or recognition of ones own self cannot be possible unless practically experienced by means of Sadhna. Trika philosophy has therefore been recognised as highest among all the sadhna paths that lead to the recognition. In this system mind is to be withdrawn from objectives and has to be turned towards the subject which is the real self and has to be merged with it. Trika Philosophy involves experience of thirty six principles or elements thereon. Reality of one universal consciousness is manifested through these experiences.

In Trika Philosophy the universe is being created, preserved and dissolved in Shiva alone. Shiva manifests this universe full of multiplicity and countless forms yet remains the embodiment of consciousness. Maya is the Shakti of Shiva

responsible for differentiation. This is the energy which makes us forget our true nature and limits us down to individuality.

Para - Pravesha is usually considered a small work meant to serve as a text book for a beginner. The style and the clarity with which Trika system has explicitly been explained does not find any other scope to make it more elucidative in tasting the experiences of self - realization.

The main tenets of Trika philosophy are 36 in number which have been explained in this booklet and serves as a foundational work explaining different terminology prescribed in different Shaive scriptures. It is therefore obligatory for the aspirant first to understand the different intricacies explained in the booklet. Any seeker who is interested in the Study of this school of thought or who wishes to enter this Sadhna path will not be able to make a headway without the study of this book.

Shaive philosophy flourished in Kashmir and was in its zenith till 14th century. With the passage of time people steadily forgot about this great treasure. It was in the later part of 19th century that Shri Swami Ramji was born in Kashmir. He was Shiva incarnate, master of all Siddhis and a yogi of highest calibre. He revived Shaivism in Kashmir and an Ashram was established in his name at Fatehkadal Srinagar with the style of "Shri Swami Ram Shaiv Trika Ashram". This Ashram became a centre for spreading the message of Shaivism.

Swami Ramji had large number of disciples but his four main disciples were. 1. Sh. Swami Mehtab Kak. 2. Shri Swami Gobind Koul Jalali. 3. Sh. Swami Vidhyadhar ji. 4. Sh. Lal Koul.

Shri Swami Mehtab Kak was a Sidha, a sage of highest calibre and a scholar. Ishwer Saroop Swami Laxman Joo (great scholar & saint) was his choicest initiated disciple. Late Sh. Lal

Koul was revered father of late Sh. Jia Lal Koul Principal. Former was not only a devoted disciple of Swami Ram Ji but also possessed mastery over Shaiv philosophy.

Shri Swami Vidhyadhar was authoritative tapasavi and a celebrated scholar. The initiated disciples of Shri Swami Vidhyadhar Ji were large in number throughout the length and breadth of Kashmir Valley. Prominent disciples among them were Dr Sri Kanth of Karan Nagar Srinagar and Swami Mahadev Kak Ji Ratnipora. Swami Vidhyadhar Ji was not only an exalted Saint but also a social reformer. An Ashram at Karan-Nagar Srinagar was established in the year 2003 (V) in his name by his devotees. A Separate book is required to describe his spiritual elevation and miracles.

Shri Swami Govind Koul Jalali was a grahasthi Sadhu who taught and preached at Fatehkadal Ashram. He knew the theosophical knowledge of Shaiva philosophy which he had learnt from his preceptor Shri Swami Ram Ji. Swami Gobind Koul Ji would come to Ashram at the feet of his Guru everyday in the morning as well as in the evening. After Swami Ramji's Nirwan he taught Shaive philosophy to his disciples both at home and at Ashram. Sh. Gobind Koul Ji had profeciency in teaching Shaivism par excellent. There were many disciples of Swami Gobind Koul Ji, prominent among them were Late Mahatma Tara Chand Koul, Late Shri Prem Nath Nehru Late Shri B. N. Nazir Late Shri Jagan Nath Razdan Shri Trilokinath Ganjoo and Mahatma Kashinath Koul. While Shri T. N. Ganjoo is looking after the Ashram at Fatehkadal, Mahatma Kashi Nath Koul is looking after the Ashram at Trilokpore Gole Gujral Jammu. He is the living legend of his Guru and Param Guru. He has continued to carry on the banner in upkeeping the tradition of his master in teaching Shaive philosophy to the seekers in and outside Ashram despite adverse trying circumstances befallen on Kashmiri Pandits

because of oxodus.

It is expected that this attempt will be helpful to the aspirants such as to initiate a reader in primary fundamentals and different doctrines of Shaiva (Trika) Philosophy—thereby attain Salvation and bliss.

The readers are request to note that some mistakes detected have been underlined, corrected and shown in the bottom of each page.

Last but not the least, the Ashram extends thanks to the following devotees with whose co-operation the publication has been possible :-

- i) Mahatma Kashinath Koul for inspiration, suggestions, and blessings.
- ii) Dr. Tej K. Zadoo for English translation & commentary.
- iii) Shri V. N. Jotshi (Bhat) for Introduction, Editing, proof reading, and get up.

Jai Param Guru Swami Shri Ram.

Organiser

Shri Swami Ram Shaiv (Trika) Ashram

Navreh March 1999

Trilokpur Gole Gujral, Jammu.

COMMENTATOR'S PREFACE

“कस्मै देवाय हविषाय विधेम...”

“To which God should we make our offering”, so queried our ancestors. And such query gave rise to many schools of thought. Among these schools “Shaivism” of Kashmir is unique in one respect that it helps man to discover the relationship between the divine existence and the soul and all that is around him.

It was in eighth century A. D. that Vasugupta propagated the Shiva Sutras. The Sutras were revealed to him by Shiva Himself. These sutras came engraved on a big stone “Sankar Pal” near Harwan Srinagar. The work of Vasugupta was continued by other acharyas cum sages like Somananda, Utpala Bhatta, the great Abhinavgupta and others.

The crux of Shaiva philosophy is that man is no other than Siva himself in conditioned existence and in a state of forgetfulness. The goal is the mental evolution from lower to higher consciousness, from conditioned to unconditioned existence. This manifested world which according to some other thought is considered to be false and full of illusion, is explained to be real and a thing of enjoyment according to Shaivic thought. This universe in its manifestation is consciousness—‘Chit Shakti’ which is not different from Siva or in other words this universe is only Siva and hence real.

The present book “Para-Preveshika” is said to be the primer of Saivism, written by Ksemraja, the illustrious disciple

of great Abhinavgupta. To call the book a primer is a misnomer in the sense that though it is an introduction to Shaivism, yet it condenses all the basic as well as advanced principles of Trika thought.

The present translation of the book in English has been prepared with the aim that a seeker who doesnot understand Sanskrit can read and understand the text in original and understand the meaning and spirit behind it.

I was introduced to Trika thought at my home by my father Sh. Nila Kanth Zadoo, brother of Sh. Gopi Nath Zadoo, a great Saivite scholar and a prominent disciple of Swami Vidhya Dhar ji, one of the main disciples of Swami Ram ji. Later I studied the Saiva sastra under the guidance of great scholar 'Baigash', Sh. Rugh Nath Kokiloo.

Mahatma Kashi Nath ji also explained to me some intricacies of the present text. I am thankful to him. Infact he has been the inspiration for me in this task.

I am thankful to Prof. B. L. Fotedar and Prof. B. N. Sharma for going through the manuscript and offering useful suggestions. Shri V. N. Jotshi (Bhat) has helped me a lot in improving & in preparing the press copy. He deserves thanks for such help and association. I am thankful to Ms Anita Pandita for typing the manuscript.

DR. TEJ K. ZADOO



श्री गणेशाय नमः

आनन्दमानन्द करं प्रसन्नं ज्ञानस्वरूपं निजबोध युक्तं
योगीन्दमीदृयं भवरोग वैद्यं श्री सद्गुरुं नित्यमहं नमामि
श्रीमत्परं ब्रह्म गुरुं नमामि श्रीमत्परं ब्रह्म गुरुं भजामि
श्रीमत्परं ब्रह्म गुरुं वदामि श्रीमत्परं ब्रह्म गुरुं श्रयामि ।

भावार्थ

मैं उस गुरुदेव को जो श्रेष्ठ है, परब्रह्म के समान है, शिवस्वरूप है को नित्य नमन करता हूँ। मजता हूँ। विनती करता हूँ। उसी का आश्रय लेता हूँ तथा जो अपार सुखों का सुख (समावेशात्मक सुख) (total absorption) देता है। ज्ञान स्वरूप है आत्म बोध से युक्त है योगन्द्रियों से पूजा जाता है। संसारिक रोगों (दुखों) का वैद्य है अर्थात् परम शिव (Highest Reality) से मिलाने की व्यवस्था का उपाय करता है मार्ग दिखाता है।



विश्वात्मिकां तदुत्तीर्णां हृदयं परमेशितुः ।
परादिशक्तिरूपेण स्फुरन्तीं संविदं नुमः ॥

We bow to that Samvit Devi, that is the Universe, but is still beyond it. She is the quintessence of Shiva and She blossoms into this Universe through the manifestation of the divine Shakti-Para, Pashyanti, Madhyama and Vaikhuri.

विश्वात्मिकां *Vishwatmika*

: the entire objective world

तदुत्तीर्णां *tatutteernam*

: (& whatever is) beyond the objective world

हृदयं *hridayam*

: the quintessence

परमेशितुः *parameshitu*

: (of) Siva

परादिशक्तिरूपेण *paradishaktirupain*

: (which) in the shape of divine shaktis para, pashyanti, madhyama & vaikhuri.

स्फुरन्तीं *sphuranti*

: blossoms of emergence (is)

संविदं *samvidam*

: samvit shakti (and to her)

नुमः *numah*

: (we) bow

If we analyze human psychology it seems that the main aim of every living human being in this world is to attain happiness and to be free from all kinds of sorrows and sufferings. All his attempts at attaining education, power, money or position or his daily actions like labour, business and even worship, giving

of alms and other religious activities are intended to achieve this aim. In the process one gets small amounts of happiness and some sorrows as well. There is, however, no satisfaction. Everyone tries to get maximum measure of happiness and freedom from sorrows. For this reason one goes on working and when not satisfied by one act one undertakes another act and then another and so on but satisfaction remains elusive¹.

Every one would like to know how to get complete freedom from sorrows and get absolute happiness. For this, one has to know the root cause of all joys and miseries. It is obvious that the root cause of all joys and sorrows is our being involved in this material world with its illusions and limitations and if one wants to attain real happiness and freedom from sorrows, one should know the essential nature of this universe; one must acquire the essential knowledge regarding the manner of involvement and only then one can find the way to salvation.

When we talk about this world, where in we are born and live and ultimately die, we are confined to a very limited space and interval of time. Even science accepts that there can be life in other planetary systems outside our solar system. Sastras refer to spatial planes (lokas) other than that of the earth. So, if we talk in a broader perspective we have to encompass all these planes. This whole system of spatial planes or the whole encompassing space is the Universe, in sanskrit called "jagat".

There is but one ultimate reality underlying this 'jagat'. This reality is an integrated state which is changeless, indivisible and without any attributes or distinctions and which is beyond human intellect or comprehension. This ultimate reality which encompasses within it everything that is manifest and unmanifest is called "Siva".

i) कर्मण्यारम्भमाणानां दुःखहृत्य सुखाय च । Srimad Bhagvatam : Sk-
पश्येत् पाकविर्यासं मिथुनीचारिणां नृणाम् ॥ and 11, Chap. 3, Sloka 18

Sivas coordinating force, the cosmic energy which permeates all and everything in this jagat is called 'Samvit Shakti'. It symbolises the power of freedom of Siva ' His dynamic aspect. The absolute consciousness of Siva, being the basis of this jagat, is 'Samvit Shakti'. It is in this consciousness that everything exists² and through which the unmanifest Siva manifests Himself as this jagat. Samvit is the connecting link between the highest and the lowest³, she is Sivas energy = 'SHAKTI'⁴

Energy is defined as the capacity to do work. One may ask : If Siva has energy, then what type of work is He capable of doing. Siva is capable of doing everything⁵—creating, sustaining and destroying. This energy of siva, permeates every atom of "jagat" and makes it to exist.

Actually Siva and Shakti are one and the same, for both act in unison. Sastras use the word (*tadatmya*) for this type of relation which means that they may seem to be different but are in reality one. For example, a candle flame and its light are one : for had not they been so, then by removing the flame, the light would not have vanished. Physics also talks of matter and energy, being two different entities seemingly, but in reality one and the same, as they are interconvertible.

Samvit is said to be the quintessence of Siva—Sivas हृदय (Hriday). The space where in the "jagat" exists is called हृदय Hriday i.e. the space in which is placed everything, moveable and unmoveable, fixed and moving, highest and lowest, material and the nonmaterial is called "Hriday". Samvit⁶, being the immanent aspect of Siva, is the "Hriday"⁷ or the soul of Siva.

It is this "Samvit shakti" which manifests Herself as this "Jagat". This manifestation of the "Samvit shakti" (or the manifestation of the unmanifest state of reality) is expressed in samskrit as 'स्फुरन्ती' meaning 'blossoming' or 'emerging'.

1. Siva being the underlying reality of universe, is "Svatantara" or self determined and is not bound by any laws of nature"
2. स्वेच्छया स्वमिनौ विश्वमुन्मीलयति । Pratibhijna Hridyam-Sutra-2
The universe exists already potentially in the consciousness of Siva and it is on the background of this consciousness that the mental phenomenon of Siva is projected as the universe.
3. Link between Siva tattva and Prithvi tattva-see page 35 & 36
4. One may ask why the Shakti (Samvit and its other forms) are spoken of as females. The reason is that all the Shakti's are responsible for various processes and reproductions and hence as women are recognised and acknowledged as nature's emblems of reproduction.
5. Essentially, Siva is said to be "Panchkritikarak" i.e. capable of doing five acts: Sristi (सृष्टि) Creation, Stithi (स्थिति) Sustainance, Samhar (संहार) destruction; Anugraha (अनुग्रह) making one to realize the reality; and Piddan (पिधान) : obliterating the reality. Also refer to 'PANCHASTAVI' Sloka 5
Tava 2nd : सूते जगन्ति भवति भवती विभर्ति...
6. प्राक् संवित् प्राणे परिणता : The first derivative of Samvit is Prana. When a sadhaka meditates on Prana it changes into Samvit. On getting initiated by a learned guru and under his able guidance, a sadhaka through Pranayama delves deeper and deeper into his consciousness and then Prana changes into Samvit. Example is that of milk changing into yoghurt (curds); basic ingredient is milk, yoghurt is only milk in a different form. Similarly by प्राण अभ्यास the Prana changes into Samvit and then the sadhaka experiences everything as Siva rupa... चैतन्य रूप
7. विश्व प्रतिष्ठातृत्वात् हृदयं

Here blossoming out means 'creation', not in the ordinary sense, but as a projection outside of that which is within. It is Siva as divine consciousness which is projecting His ownself on the screen of His own consciousness. Here one has to be careful in noting that there is no 'within' or 'without' as a physical reality, because everything whether 'within' or 'without' is encompassed by only Siva, outside whom nothing can exist as a separate entity. When Siva who is the ultimate—wills—the manifestation takes place; so the basis of the manifestation or emerging out is divine ideation. The instrumental cause of this process is "Samvit shakti" and the process is called blossoming out of the 'Samvit shakti'.

As to the manifestation of the "jagat" there are two aspects : one is referred to as "विश्वात्मिका" : the objective world. It connotes the entire objective universe including that we think of and that beyond the world of thought ; hence the Inner as well as the outer world. The act, the action and one who is doing the action; the perception, the perciever & what is being percieved; the subject, the object and whatever connects them is all inclusive in this word.

The essential nature of Siva is "SAT" (सत्) the ultimate and the whole truth. त (ta) being a supportive word, if removed we are left with स (sa), symbolically this (स) stands for that aspect of the whole of "jagat" which is referred to as विश्वात्मिक

As "jagat" is 'Sabda Brahma'¹ and essentially as WORD, all the consonents of sanskrit alphabet are referred to by the word 'विश्वात्मिका'².

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1. See page...6...Line...11...
 2. In terms of tatvas (see page...35...) विश्वात्मिका stands for "SADASHIVA" tatva to "PRITHVI" tatva.

Another aspect of the blossoming of the Samvit Shakti is called 'तदुत्तीर्णा' It is a transcendental state beyond all manifestation i.e. beyond the objective world. But it exists only if the objective world exists. In Yoga, as long as the sadhaka (seeker) has consciousness of his body that state is विश्वात्मिका ; when the body consciousness is merged with the absolute reality, that state (which is existing in the mental plane) is तदुत्तीर्णा. For example, the dream state. The dream state is possible only if there is a body, but the state is beyond the body. This state is symbolically represented by the vowel "ओ".

"Jagat" is said to be 'शब्दब्रह्म'—the words of the ultimate. Let us take the example of a pencil, an object with which we write. When we want to write we think of the word 'pencil'. This word has two aspects—one, the combination of some alphabets representing or signifying sounds, and the other aspect—its meaning, which conveys its function. In the same way, everything in this "jagat", or the 'jagat' itself exists as a word, as divine ideation in the mind of Siva.

3. Refer तदेजति तन्नेजति तद्दूरे तद्वन्तिके ।

तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥

(Isa Upnasid)

It moves and it does not move, it is far and it is near too. It is within this all as well as without the entire creation.

4. In the terms of tatvas (see page....36.) the three tatvas "ISHWARA", SUDHVIDHYA" AND "SADASHIVA" TATVA represent "तदुत्तीर्णा" that which is beyond the objective world.

1. Bible also says : First there was the word

Also मंत्र वर्णात्मका सर्वे सर्वे वर्णा शिवात्मका : Mantra is a combination of alphabets (i.e. its body is made of alphabets) and all alphabets are Sivarupa (शिव रूप). i.e. they are not different from Siva.

As stated earlier before, Siva is whole and perfect in the unmanifest state, but when manifestation takes place, there is a change (vibration—called Spanda), which in occult doctrine is explained as a mysterious kind of sound. This sound is not same as the physical sound with which we are familiar. This sound becomes the basis of the manifested universe. Sound being a wave, it is a vibration and in the unmanifest state all the vibrations exist in an integrated form. When the world is manifested, these vibrations appear in a differentiated form combining in innumerable ways to produce different objects. The sounds combine and are represented by words, so we can say that the 'jagat' manifests as the "word".

Thus when "Samvit Shakti" blossoms out as the "jagat", she manifests Herself as a 'word', as a VAANI (वाणी). This blossoming out as vani takes place in four stages, as four divine shaktis—PARA (परा), PASHYANTI (पश्यन्ती), MADHYMA (मध्यमा) and VAIKHURI (वैखरी).

The cosmic ideation which holds within it all the forms of all knowledge is called PARA VAANI. It is the fountain head or the source/spring where from all the vanis originate and flow out. It is not different from Siva and Shakti. That which manifests the 'jagat' through knowledge is called VAAK (वाक्) and PARAVAAK (परा वाक्) is the basis of all knowledge. This is basis of all knowledge. This is the fundamental "sound" which appears from the unmanifest and becomes the basis of the manifested universe. The first vibration (Spanda - स्पन्द) that takes place when Siva just thinks of manifesting as 'jagat' is Parashkti.²

2. Refer :

या सा मित्रावरुणसदनादुच्चरन्ती त्रिषष्टि

वर्णानि प्रकटकरणः प्राणसङ्गात्प्रसूतान् ।

तां पश्यन्तीं प्रथममुदितां मध्यमां बुद्धिसंस्थां

वाचं वक्त्रे करणविशदां वैखरीं च प्रपद्ये ॥

Samb Panchashika : Sloka 4.

When the first ideation takes place, 'jagat' is in "Sabda Brahma" form ; that vaani is called "PASHYANTI". Then 'jagat' is still in the form of an idea and there is no shape.

Next, the 'word' takes shape in the mind of Siva; that stage is "MADHYMA". And finally when the word is uttered or comes out from the mouth or when the 'jagat' manifests itself that is VAIKHURI.²

The divine Shakti which is within everything and every-being and which contains all the knowledge is "PARA"¹. When we want to speak a word, it is from this source that the word first originates.

Initially this word appears as a vague thought; at this stage neither the outer organs (like mouth, lips, palate, tongue etc.) nor the inner organs (Antahkarna - अन्तःकर्ण) are at work. The word is not different from the meaning (तन्मात्र-वर्ण), This is the "PASHYANTI VAANI".

When the word takes shape in the intellect, this state is called "MADHYAMA VAANI". Here again nothing vibrates. there is only intuition and the intermediate inspiration. This is the stage between the spoken and the unspoken state of the word - it is the middle word.

I bow to that Paravaani, which due to churning of pranas (vital airs-breaths) produces 53 alphabets of sanskrit language, originates from the houses of Sun and Varun (Pran and Apaana) and is spoken by organs (Indriyas), firstly rises as Pashyanti, then gets stabilized in intellect (Budhi) as Madhyama and then by means of speech organs takes the shape of clear alphabets as Vaikhuri.

Finally the word emerges, as the spoken word. Here the outer organs like palate, tongue, throat, lips are used. The vocal chords vibrate and this spoken (seeing) word is called **VAIKHURI** ²

Para, Pashyanti, Madhyama and Vaikhuri³ represent the four stages of consciousness, the four different planes : Vaikhuri, the physical plane ; Madhyama, the vital plane; Pashyanti, the mental plane and Para the psychic plane. All the four together form the cosmic plane, the Samvit.

Thus it is the Samvit Shakti, which manifests herself as everything, as the 'jagat', in the form of four shaktis Para, Pashyanti, Madhya and Vaikhuri. And to understand this 'jagat', the seeker has to turn to Her. And She being Siva, the whole and the ultimate, the aspirant has to bow to Her; as denoted by the word 'Namah' (नमः). Namah means to bow or to say namaskar and it means in the present text "to merge with the Devi". The human body has four components⁴ and merge⁵ all these into Devi is called 'Namaskar'. So the aspirant has to be one with the 'Devi' and then he understands the essential nature of this 'jagat', This leads him to "Mukti" - liberation or deliverance from bondages of physical existence,

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1. Refer : ओमित्यन्तर्नदति नियतं यः प्रतिप्राणि शब्दो
वाणी यस्मात्प्रसरति परा शब्दतन्मात्रगर्भा
प्राणापानौ वहति च समौ यो मिथो आससक्ती
देहस्थं त सपदि परमादित्यमाद्यं प्रपद्ये ॥

Samb panchashika : sloka 2.

I bow to that "Sun" stationed in the body that continuously recites the word "AUM" in every living being (this AUM is the Para Vaani) and from this originates the second vaani i.e. Pashyanti (which is pregnant with words) and which (the Sun) sustains the two - Prana and Apana.

इह खलु परमेश्वरः प्रकाशात्मा

In Trika thought, Param Siva is, without doubt, of luminous essence.

इह	<i>Iha</i>	:	In (this Trika philosophy)
खलु	<i>Khalu</i>	:	without doubt
परमेश्वरः	<i>Parmesvara</i>	:	God, Lord Siva
प्रकाशात्मा	<i>Prakashatma</i>	:	exists in the essence of light (consists in the nature of light).

As stated earlier, the ultimate reality is an integrated state. It is one indivisible whole and is the highest metaphysical principle.

2. The birth of a child may be cited as an analogy. When the male cell and the female cell combine resulting in the conception, that is the Para stage. When embryo is formed that is the Pashyanti stage. When the foetus is fully developed and is ready to be born but is still inside the womb, that is the Madhyama stage and when the child is born and comes into light that is the Vaikhuri stage.
3. One school says that 'Para' vaani originates near the navel (नाभि) then rises to the heart level, and becomes Pashyanti then approaches the throat and becomes Madhyama and finally comes out from the mouth as Vaikhuri.
4. Four components of the human body are 'Body' (शरीर, प्राण, पुरीष्ठक and शून्य), the external body (शरीर) the vital breath (air) (प्राण), the eight dimensional word (शब्द) signifying touch (स्पर्श), shape (रूप), taste (रस), smell (गन्ध) Manas (मन), intellect (बुद्धि) and ego (अहङ्कार) collectively called पुरीष्ठक and finally the Void (शून्य).
5. 'Merging' means the absorption of the physical into the psychic.

Being infinite it has to have infinite aspects and every school of thought expounds it in its own way.'

'Iha' word here stands for the Trika thought, the advaita Saivism, the Saiva philosophy. The path of Saivism is unchangeable and unquestionable, without any beginning or end. This system does not recognise any essential difference between the individual self and the universal self. The beauty of Trika philosophy is that it gives not only any inspiring glimpse of man's spiritual aim but also lays down the general principles underlying methods of achieving it.

And according to this thought *Parmesvara* i.e. SIVA is that which exists by itself, a self luminous entity and illumines (or gives life, existence to) the "jagat". Thus Siva is said to be in the form of light (प्रकाश रूप—*Prakash Roop*) or in other words, is only luminosity/light or '*Prakash*'.

Siva illumines everything including all the sources of light and does not need anything external to reveal it. Thus '*Prakash*' is that aspect of Siva (the real self) which is responsible for the preception of objects at the time of perception through the senses.

What does '*Prakash*' mean? Obviously, it cannot be the light of a luminous body like the light coming from a candle or the sun. '*Prakash*' is that which causes the existence of everything in this jagat. It lends to the eye the capability to see and the ear the capability to hear. The light of the sun (or any other

1. त्रयी साङ्ख्यं योगः पशुपतिमतं वैष्णवमिति

प्रमिन्ने प्रस्थाने परमिदमदः पथ्यमिति च ।

रुचीनां वैचित्र्याद्भुजकुटिलनानापथजुषां

नृणामेको गम्यस्त्वमसि पयसामर्णव इव ॥

Shiv Mahimnastotram - Sloka 7

Here 'Pashupati school' (शैव) is the saiva school.

light source) makes physical objects visible but 'Prakash' makes 'Atman' perceptible. Sun light can be obstructed by the clouds or can get eclipsed at the time of the solar eclipse (by Rahu) and its light undergoes changes but the 'Prakash' cannot be obstructed and does not undergo any change.²

The 'Prakash' we are referring to is said to come from- 'chit Bhanu' (चित्त भाणु) - the sun that shines in the sky (आकाश) of the inner self.¹ 'Prakash'² is indeterminate cognition (निर्विकल्प ज्ञान) of Siva.

प्रकाश्च विमर्शस्वभावः

The inherent nature of 'Prakash' is consciousness.

प्रकाशश्च : *Prakshashch* : The Prakash (is)

विमर्शः : *Vimarsh* : (of) consciousness, understanding

स्वभावः : *swabhawa* : (in its) nature

2. न ब्रह्माण्डव्यवहितपथा नातिशीतोष्णरूपा

नो वा नक्तं दिवगममितातापनीयापराहुः ।

वैकुण्ठीया तनुरिव रवे राजते मण्डलस्था

सा नः श्वेता भवतु परमादित्यमूर्तिः प्रसन्ना ॥

Samb Panchashika - Sloka 6

1. It is said that there are four universes (ब्रह्माण्ड) and each has a sun of its own. The light of one sun is confined to its own solar system, and the sun cannot move from one universe to other, but the 'Prakash' of "chit - Bhanu" permeates all the four universes.

2. Refer

Sri Panchastavi - Stotra 4th, Sloka 20 :

त्वं चन्द्रिका शशिनि, तिग्मरश्मौ रुचिस्त्वं त्वं चेतनासि पुरुषे, पवने बलं त्वम् ।
त्वं स्वादुतासि सलिले शिखिनि त्वमूष्मा निःसारमेव निखिले त्वदुते यदि स्यात् ॥

Mother chit shakti is referred to as the moon light in the moon, brightness of the sun, intellect in man, force (power) in air, heat in fire or wetness (रस) in water. All these qualities are attributes of 'Prakash'.

'Parkash' is inherently of the nature of consciousness. Consciousness is called 'Vimarsh' is the power of contemplation, deliberation because of which all the objects are cognised. 'Vimarsha' is that power of the self by which it knows itself. That consciousness which makes the seeker (sadhaka) to realize the real self is 'Vimarsha' or in other words it is the understanding and intuitive power.

When we light a match-stick, two things happen. On the one hand, light is given out, which destroys the darkness around; this is analogous to 'Prakash'. On the other hand, there is the flame and if we touch it, we get the burning sensation. This burning is the inherent nature of the flame and is analogous to 'Vimarsh'. Prakash & vimarsh are inseparably connected & are two sides of the same coin. It is 'Vimarsa' which gives rise to determinate cognition (सर्विकल्प ज्ञान). It is due to 'Vimarsa' that one can recall and control the old impressions and also create new ones.³

विमर्शो नाम विश्वाकारेण विश्वप्रकाशेन विश्वसंहरणेन
च अकृतिमाहम् इति विस्फुरणम् ।

Vimarsa means the feeling of the real self, that the creation; sustenance (stabilization) and dissolution of the 'jagat' are the manifestations (blossoming, fruition etc.) of the real self.

विमर्शो नाम : *Vimarsa namah* : vimarsa means (feeling of)

विश्वाकारेण : *Visvakaraen* : creating the 'jagat'

विश्वप्रकाशेन : *Visvaprahashen* : sustaining (or stabilizing) the 'jagat'

विश्वसंहरणेन : *Visvasamharnen* : dissolution of the 'jagat'

च : *Cha* : and

अकृत्रिमाहम् : *Akritrim Aham* : (of) the real self

3. In Kashmiri language 'Vimarsh' is भासुन or to experience (because of ह्यास) and 'Prakash' is आसुन or to exist.

इति : *iti*

विस्फुरणम् : *Visphurnam*

: (this) is

: blossoms

The meaning of 'Vimarsh' is further elaborated. It is termed as the feeling of the blossoming (burgeoning/emerging out) of the real self; the uncovered I-ness—अकृत्रिम अहम्. The real self is the ultimate reality, SIVA, as has been referred to earlier. And He does not depend on anything external to himself for bringing this universe into manifestation. This is in contrast to a human, who is dependent in every respect and is referred to as 'Aham' (अहम्).

Siva as the real self (अकृत्रिम अहम्) is always conscious of the fact that He is responsible for creation, stabilization and dissolution of the objective world. This feeling is 'Vimarsha'. As such 'Jagat' is a mere idea (आभास) of Siva.

Thus 'Vimarsa' is the intuitive feeling of Siva that whatever appears as objective is really His own creation - Sristi (सृष्टि). This is what is referred to as *Vishwakaren* (विश्वाकारेण) meaning simply giving shape (आकार) to jagat (जगत), or creation merely consists in manifesting as apparently separate what is already existing in the Universal self.

Then this objective world or 'jagat' is stabilized and it is Param Siva who sustains this 'jagat'. Again, Siva's feeling that He is responsible for stabilizing this 'jagat' is Vimarsh. It is referred to as *Vishwaprakashen* (विश्वप्रकाशेन)—to manifest (प्रकाशेन) the jagat (विश्व).

Finally, Siva causes dissolution of this 'jagat'. The feeling of Siva that he is responsible for the dissolution (संहरणेन) of this jagat (विश्व) is Vimarsa. Dissolution means merging back of the objective state (jagat) into the subjective state (अकृत्रिम अहम्).

It is the objective state that is seemingly created, sustained and destroyed while the subjective state remains unchanged.

Interestingly, we the human beings also are continuously in a state of creation, stabilizing and dissolution as is Siva. When we look at an object, this is creation. When the thought gets stabilized and an image of the object is formed in our mind, that is stabilizing (or stithi—स्थिति and when we forget about it (and our thoughts get shifted to some other (object) it is dissolution (samhar संहार) (of the earlier object). For example, when we are thirsty, we think of water—that is creation; then as long as we get a glass of water and drink it, we are thinking of water; that is stithi (स्थिति) and when we drink water and our thirst is quenched—we forget about water—that is samhara (संहार). Then another thought springs and the process of creation, stabilizing and dissolution continues.¹

'Prakash' and 'Vimarsh' are the two aspects of (i) being and (ii) the consciousness of the being. Prakash stands for the objective world or whatever exists (even outside) the mind and 'Vimarsa' makes us aware of the existence of this objective world. The two are inseparable; they are actually one like light and flame.

यदि निर्विमर्शः स्यात् अनीश्वरो जडश्च प्रसज्येत ।

If Siva were devoid of 'Vimarsa' then He would be without any power and life.

-
1. To be conscious of this process of Sristi, stithi and samhara (सृष्टि, स्थिति & संहार) in every action is one of the easiest ways of realization and liberation i.e. मुक्ति).

easiest

यदि : *Yedi* : If (Siva were)
 निर्विमर्श : *Nirvimarsh* : without Vimarsh (He)

स्यात् : *Syat* : would be

अनीश्वरो : *Aneishwar* : without any power (and)

जडश्च : *Jadas-ch* : without any life

प्रसज्येत : *Prasjyet* : would have been referred to (as)

Vimarsa makes us aware of whatever exists and thus without 'Vimarsa' we would not be aware of existence of anything. Thus all that exists has consciousness or 'Vimarsa', thus 'Vimarsa' denotes existence. As said earlier, Siva projects the 'jagat' on the background of his 'Prakasha' aspect where as it is 'vimarsa' which is responsible for the manifestation of the 'jagat' as apparently separate while holding everything in perfect identity with itself.

Consequently if Siva were without 'Vimarsa' (i.e. निर्विमर्श) then he would be without any power (अनीश्वर) or without life or soul (जड) *Nirvimarsh* (निर्विमर्श) would also mean without the power of sristi, stithi and samhar (सृष्टि, स्थिति and संहार) and if Siva were of such nature then He would be as lifeless as a log of wood (जड). In that case He would have been referred to as *jada* (जड)—matter without spirit.

एष एव च विमर्शः—वित्, चेतन्यं,

स्वरसोदितापरावाक्, स्वातन्त्र्यं, परमात्मनो मुख्यमैश्वर्यं, कर्तृ-

त्वं, स्फुरत्ता, सारो, ह्रदयं, स्पन्दः इत्यादिशब्दरागमेषूद्घोष्यते,

In various scriptures, 'Vimarsa' is given various names viz : superconsciousness, power of comprehension, spontaneous sprouting of 'Parvaani', sovereign will of the Lord, the supermacy of Siva, authorship of Siva, manifestation, quientessence, that space where in this whole jagat is stationed, vibration etc.

एष एव च	<i>Eaish aiv ch</i>	: And in this way
विमर्शः	<i>Vimarsa</i>	: Vimarsa (is also given other names like)
चित्	<i>Chit</i>	: Superconsciousness
चैतन्यं	<i>Chaitanya</i>	: The power by which we comprehend
स्वरसोदितापरावाक्	<i>Svarasodita Paravaak</i>	: That which escapes spontaneously (of Siva). This superconsciousness is called - Chit (चित्)
	<i>Paravaak</i>	: Fountainhead of all powers of speeches
स्वातन्त्र्यं	<i>Swatantrya</i>	: The sovereign (free) will of Lord Siva
परमात्मनो मुख्यमेश्वर्यं	<i>Partnatmane mukhyam</i>	
	<i>Eaishvaryam</i>	: Supremeness of Lord Siva
कर्तृत्वं	<i>Kartratyam</i>	: The capability of being able to do every thing
स्फुरत्ता	<i>Sphuranta</i>	: Emerging or blooming out
सार	<i>Saar</i>	: <u>Quintessence</u>
हृदये	<i>Hridyam</i>	: The nucleus, the centre, the core, the space where in whole jagat is stationed
स्पन्दः	<i>Spanda</i>	: Vibration
इत्यादि	<i>Ityadi</i>	: etc.
शब्द	<i>Sabda</i>	: (by these) words
आगम	<i>Agam</i>	: (in different schools of Tantra)
उद्घोष्यत	<i>Udgoshauat</i>	: is made clear

As mentioned earlier, Param Siva is self luminous (Prakash) and He is inherently conscious of everything (i.e, He has Vimarsh) 'Vimarsa' or consciousness is synonymous with various other

names used in various 'sastras' and they are listed below :
 (i) चित् : Chit : The chit shakti of Lord Siva, also called super-consciousness. It is the facet of consciousness of Siva or His 'mind' in which appears the 'jagat'. It is the absolute comprehending intelligence of our being.

Earlier, it has been emphasized that 'jagat' is essentially a mental phenomenon appearing in the supreme consciousness (of Siva). This supreme consciousness is called - Citi - (चित्ति) and when this citi descends into a lower state it produces the manifested world. The aspect that is responsible for this descending of pure consciousness and its manifestation as 'jagat' is called 'Chit' (चित्).

Apparently mind seems to be intelligent and conscious. But sastras say that it has only a borrowed intelligence. Atman is intelligence itself and so is Siva-pure consciousness. 'Cit' is what merely reflects that consciousness.

(ii) चैतन्यम् : *Caitanyam*² : The power of comprehension. That power by which we can comprehend, the source of all sensation or life. It is the animating principle of our being. Siva sutras have the important aphorism 'Caitanyam Atma' (चैतन्यात्मा)-Atma (or the individual spirit) is of the nature of pure consciousness. What makes one conscious is this 'Caitanyam' and this consciousness is the innermost self of man.

(iii) स्वरसोदितापरावाक् : *Svarasodita Paravak* : That 'Vani' which escapes or blossoms out spontaneously. The intuition or the inner voice that sprouts from inside as water spontaneously flows out of a spring. Paravak is the paravani, the highest speech form through which inner consciousness expresses itself as the

1. There are 64 schools of tantra (Agama),

2. In Kasemiri language 'Hyas' (ह्यस) or the capacity of चेनुन

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fountain head of all other vanis.³ We know that 'jagat' is 'sabda roop' (शब्द रूप) - word form and manifests from the infinite store house of knowledge - 'Paravak' and this 'Paravak', is the basis of all speech. The flow (or emerging out) of the 'Paravak' is unobstructed and it gushes out the ultimate source (the body of knowledge) and hence is called 'Svarasodita'. It sprouts naturally, spontaneously on its own, hence '*Svarasodita paravak*'.

(iv) स्वातन्त्र्य : *Svatantryam* / The sovereign (free) will of Lord Siva. Siva completely depends upon himself and nothing external, for there exists nothing beyond Him. This independence of Siva is 'Svatantrata' (स्वतन्त्रता) and being conscious of this independence is 'Svatantry' (स्वातन्त्र्य). The freedom of will and spontaneity is the self determination of the 'Atman', it also means being aware of everything as a reflection of one's own self - as the thread passes through every bead of rosary, so does Siva give life and existence to everything in this 'jagat'.

(v) परमात्मने मुख्यं ऐश्वर्य : *Paramatmane Mukyam Aishwaryam* :

Param Siva is conscious that he has Lordship over everything. This supermacy or over lordship of Siva is 'Vimarsa'.

The Lord creates the 'jagat' and does not need any outside help in this process. 'Brahma' is the creator from among the Trinity, but He is bound by the laws of nature and cannot violate or over step them. But Siva is not bound by any physical laws or restrictions of space and time. This freedom from all restrictions, physical or otherwise is 'Swatantrata' and being conscious of this 'Swatantrata' is 'Vimarsa'.

(vi) कर्तृत्वं : *Kartratvam* : The ability to do anything and everything. Authorship. The consciousness of Lord Siva that everything

3. See page 7 for different kinds of 'Vani's'.

is His own creation is 'Vimarsa'. The capability of Siva, to manifest this 'jagat' as if it were a separate entity from self (Siva) is 'kartratram'.

(vii) स्फुरन्ता : *Sphuranta* : The capability of Siva to manifest, blossom out or expand. 'Sphuranta' here means that Siva is all knowing (omniscient) and it is only He who is capable of emerging or blooming out.

(viii) सार : *Saar* : Quintessence or soul. The sum and substance, that is, Lord's consciousness.

(ix) हृदयं : *Hridyam* : Inner consciousness, that in which the whole of the 'jagat' is stationed the nucleus.

(x) स्पन्द : *Spanda* : Vibration. That which gives the feeling of the kinetic (moving) nature of the stationary and potential (Prakash)-the Param Siva. It is the 'spand' which gives the feeling (आमास-illusion) that the 'jagat' is different from Param Siva, although it is not different from Him.

'Spanda' is that motionless motion which is present when we think. When we look at an object, it exists as a reflection inside us (on the screen of our consciousness) and when we shift our attention to other object there is a small interval between the two thoughts (or these two reflections) - ~~or these two reflections~~ this is 'spanda'.

All of the words (i to x) listed above are synonymous with 'Vimarsa' and the author of the present book says that in Sastras and other scriptural texts 'Vimarsa' has been referred to by the above mentioned words and other words and it has been made as clear as the beats of a drum beater.

1. To experience this interval is a way of self realization.

अतः देव अकृत्रिमाहमिति-सतत्त्वः

स्वयंप्रकाशरूपः परमेश्वरः

पारमेश्वर्या शक्त्या शिवादि-धरण्यन्तजगदात्मना
स्फुरति प्रकाशते च

Param Siva, the non empirical ego, the real I, or the un-
conditioned, through its inherent dynamic force manifests itself
and blossoms into the shape of this universe from the infinite
(Siva) to finite (the Earth).

अत एव : *Ata Eva*

: This way (what has been
said above regarding vim-
arsa)

अकृत्रिमाहम : *Akritrim Aham*

: The real I (Siva)

सतत्त्वः : *Satatva*

: being only truth (sat)

स्वयंप्रकाशरूपः : *Swayam Prakash Roop* : (which is) self liminous

परमेश्वरः : *Parmesvara*

: Siva

पारमेश्वर्या : *Paarmesvariya*

: (due to His) inherent dy-

शक्त्या : *shaktiya*

: namic energy

शिवादि : *Sivadi*

: from Siva state (infinite)

धरण्यन्तः : *Dharnyantah*

: upto the Earth state (finite)

जगदात्मना : *Jagadatamna*

: in the shape of this jagat

स्फुरति : *Sphurti*

: blossoms out

प्रकाशते च : *Prakashati cha*

: and illumines (this jagat)

Now it is established that Siva is 'Prakash' and is conscious
(as 'Vimarsa') and due to his power of creation, Siva manifests
as this 'jagat' - of its own - there can be no other reason for the
creation of this 'jagat'. Other things like 'Maya (माया) or Prakriti
(प्रकृति) are not absolute and hence can not have absolute crea-
tive powers. So the real form (sign of presence) of Siva, the

self luminous is 'Prakash'. Siva, the non-emperical ego through his own inherent dynamic energy and power (which is Param Sivas 'Chit Shakti' (चित्-शक्ति) and not separate from Him) manifests as the 'jagat'. Repeating what has been said earlier, 'jagat' is in no way different from Siva'. Firstly He is Siva (infinite) and then by His own sovereign free will He manifests in the form of finite (the earth).

Siva is Pure consciousness. It is this pure consciousness that descends into lower states and produces the manifested world on a microcosmic or macrocosmic scale. Pure consciousness is an integrated state. Manifestation can be described as differentiation (dispersal) of the integrated state of pure consciousness into multifarious states of mind existing on different planes of manifestation. Param Siva thus reflects Himself into matter and projects Himself as 'jagat' due to His 'Samvit Shakti'.

एतदेव अस्य जगतः कर्तृत्वमजडत्वं च

That Siva blossom's as this jagat tells that He is dynamic and conscious and so is this 'jagat'.

एतदेव : <i>Etadeva</i>	: this (blossoming of Siva as jagat)
अस्य जगतः : <i>Asya jagatah</i>	: (projection) of this jagat
कर्तृत्वम : <i>Kartratvam</i>	: (is His) power of acting or creating
अजडत्वं : <i>Ajadatvam</i>	: (and means that He is) not in a state of lifelessness and absence of consciousness
च : <i>And</i>	: (so is this jagat)

-
1. Not only the jagat as a whole but every atom and molecule is 'Siva' and nothing is different from Siva - everything is Siva - Roop.

This emerging out or projection of Param Siva in the form of the objective world 'jagat' is the power of creation (Srista Bhava - सृष्टा भाव) of Siva. That He is conscious of His ability to create means that He is not without life (jada - जड), inanimate like a log of wood.

In other words the blossoming out of Param Siva in the form of this jagat is the real power of creation of the creator and because of this projection of Param Siva, the jagat exists and consequently this 'jagai' which is actually 'Siva' Himself is not 'jada' or without life. The very fact that it is Param Siva that blossoms in the form of this 'jagat' tells us that Param Siva is conscious, dynamic and absolute and so is this jagat.

एतदेव अस्य नगतः

कर्तृत्वमजडत्वं च जगतः कार्यत्वमपि

एतदधीनप्रकाशत्वमेव

This (Param Siva) is the cause of existence and the cause of consciousness of this 'jagat' and the 'jagat' is the effect of the Prakash of Param Siva.

एतदेव : Etadeva : This (Param Siva is)
अस्य जगतः : Asya jagatah : of this jagat
कर्तृत्वमः Kartratvam : the cause of the existence
अजडत्वमः Ajadatvam : the cause of consciousness
च : Cha : and
जगतः : jagatah : the jagat

कार्यत्वमपि : Karyatvamapi : (owes its) existence
एतदधीनः Etad-Adin : is a consequence of
प्रकाशत्वमेव : Prakashtvameva : 'Prakash' (of Siva)

Continuing the argument, one may ask whether the existence of this jagat is possible if it is taken as something that is different from and not allied to Param Siva.

Now that consciousness (Vimarsh) is due to prakash of supreme ego, Prakash can exist independant of 'Vimarsh', but the reverse is not possible. The 'jagat' which is the projection of Param Siva draws its life or existence from the absolute cause (Param Siva) and so the very existence of jagat is a consequence of 'Prakash' of Param Siva. The effect is the expression of the cause so the jagat cannot be separable from Param Siva. In short, the divine nature exists externally in a potential form in the unmanifest (Siva) and appears as an infinite variety of properties and laws of nature when manifestation takes place and the jagat appears.

एवंभूतं जगत् प्रकाशरूपात् कर्तुर्महेश्वरादभिन्नमेव,
भिन्नवेद्यत्वेऽप्रकाशमानत्वेन प्रकाशनायोगात्
न किञ्चित्स्यात्

Thus, the jagat. which exists as the percievable form of 'Prakash' is inseperable from the absolute - its creator. If we think otherwise and maintain that this universe is different and separate from Siva (who is of the form of Prakash) and not related to Him, then this jagat becomes illusory and does not exist.

एवंभूतं : *Evambhootam* : so fructified (formed as said above)

1. This is in contrst to 'Vedanta' where the 'jagat' is delusion or unreal and it is 'Maya' which creates the objective world. Siva has nothing to do with it.

जगत् : jagat	: this jagat
प्रकाशरूपात् : Prakash roopat	: being in the form of Prakash
कर्तुम् : Kartuhm	: the creator (creative aspect of Siva)
महेश्वराद् : Maheshwarad	: with (its creator) Maheswara
अभिन्नमेव : Abhinam Eva	: is one with Him (<u>inseperable</u> from Him)
भिन्न : Bhin	: (if we accept that it is) different (from the absolute)
वेद्यत्वेव : Vaidataveva	: (and) know it like that
अप्रकाशमा नत्वेन : Aprakashmantven	: (then) being without 'Prakash'
प्रकाशन : Prakashan	: exists
योगात् : Ayogat	: not able to
न किञ्चित् : na kinchit	: (and in) no case
स्यात् : Syat	: is (can exist)

So it stands that everything in this jagat is the creation of the absolute and the absolute being in the form of 'Prakash', everything owes its existance to 'prakash' and can not be different from it. For example, a living body is alive till the life force {Atma-आत्मा which is the force (satta-सत्ता) that keeps aliv-ing cell alive} is in it. Once this life force-the Prakash-leaves it, it dies and decays.

So once it is established that this jagat is 'Prakash' then it cannot be different from Maheshwara (who is only Prakash). If the jagat were not inseperable from Siva (Prakash), then it would not have had any connection with 'Prakash' and in that case could not have even manifested.

Our body is alive because of the life force in it and it is not possible for the body to ignore the very 'life' that propels and sustains it. Similarly, life is patent because of the body

that it lives in. This jagat is a manifestation of Siva and is as real as the Absolute Himself. Effect is as real as the cause. Subject exists because of the object and the object comes into being because of the subject that perceives it. Both have a relative existence. If one is real, the other is also, obviously real. The absoluteness of Siva is obvious because of the limited nature of the material universe. Light is thrown into bold relief because of darkness.

Thus jagat is a conditioned condition of Siva, wherein the infinite exists in a finite form. The two are inseparable and are actually one. The limitations of the jagat make it obvious that Siva is absolute.

अनेन च जगता अस्य भगवतः प्रकाशत्मकं
रूपं न कदाचित् तिरोधीयते,
एतत्प्रकाशनेन प्रतिष्ठां लब्ध्वा
प्रकाशमानमिदं जगत् आत्मनः
प्राणभूतं कथं निरोद्धुं शक्नुयात्,
कथं च तन्निरुध्य स्वयमवतिष्ठेत

Evidently, this universe cannot hide the very form of 'Lord'-its creator who is in the form of prakash. Owing its existence to this inner light (chit-prakash) the manifested universe cannot obscure its own source. How can it exist if it obscures the very prakash that produces it.

अनेन च : *Aneyn cha* : besides this

जगत् : *jagat* : (this) universe

अस्य भगवतः : *Asya Bhagwatah* : (which is the creation) of
this Bhagwan (Siva)

प्रकाशात्मकं रूपं :	<i>Prakashatmakum</i>	: (who is) in the form of
	<i>-Roopam</i>	'Prakash'
न कदाचित् :	<i>Na kadachit</i>	: can never (being only
		prakash)
तिरोधीयते :	<i>Tirodiiyatai</i>	: obscure (its own source, the
		prakash)
एतत्प्रकाशनेन :	<i>Eitat prakasheyn</i>	: (after) appearing like this
प्रतिष्ठां लब्ध्वा :	<i>Pratishtha Lubduwa</i>	: (and) getting established
प्रकाशमानव :	<i>Prakashmanam</i>	: (this) prakash form
इदं :	<i>Idam</i>	: this
जगत् :	<i>jagat</i>	: jagat (Universe)
आत्मन :	<i>Atmanah</i>	: itself
प्राणभूतं :	<i>Pranbootam</i>	: being the vital life (of itself)
		i e, Prana
कथं :	<i>Katham</i>	: how come
निरोद्धुं :	<i>Nirodh</i>	: (can) obstruct
शक्नुयात् :	<i>Shaknuyat</i>	: is capable of
कथं च तन्निरुध्य :	<i>Tat Nirodhy</i>	how after obscuring (that very
		prakash that is its life)
स्वयम् :	<i>Svayam</i>	: itself
अवतिष्ठेत :	<i>Avatishtaith</i>	: can exist

Once its is established that the 'jagat' owes its existence to 'Prakash', then it is evident that Siva which manifests as the jagat cannot be different from this Prakash¹. As a body lives (and exists) because of the Prana (vital force) in it, so jagat

1. सर्वेषामपि वस्तूनां भावार्थो भवति स्थितः ।

तस्यामपि भगवान् कृष्णः किमन्यद्वस्तु रूप्यताम् ॥

Srimad Bhagwatam.

Every thing exists because of Shakti of Sri Krishna How can then any thing exist, which is different from Him :

lives because of its 'prana' - the prakash. Interestingly this prana is 'prakash' and the jagat is prakash, the jagat is its own prana'- the 'life breath' force. Consequently nothing in this jagat can obscure the 'prakash' (as once it is obscured, the jagat will cease to exist).

Let us take the example of an electric lamp in our room. The lamp once switched on, can illuminate up the room and every object in it, including (the lamp) itself but it can do so only as long as the electric current from the main power station is reaching it. If the supply breaks down, the lamp ceases to give any light. We the live being are like lamps and exist because of the vital current flowing in our body - the atma - that comes from the ultimate source - Param Siva. When the current stops (i.e. the atma leaves the body) the body becomes just a lump of dead matter. Similarly every atom in this jagat exists because each atom gets vitality (सत्ता) from Siva or owes its existance to Siva.

अतश्चास्य वस्तुनः साधकमिदं बाधकमिदं प्रमाण
मित्यनुसंधानात्मकसाधकबाधकप्रमातृरूपतया
चास्य सद्भावः, तत्सद्भावे किं प्रमाणम् ?—
इति वस्तुसद्भावमनुमन्यतां, तादृक्स्वभावे किं
प्रमाणम् ?—इति प्रष्टृरूपतया च पूर्वसिद्धस्य
महेश्वरस्य स्वयंप्रकाशत्वं सर्वस्य स्वसंवेदनसिद्धम्

That the believer (in this) is the proof of its existance (of Prakash, Siva or Atma) and that the disbeliever disproves its existance—such enquiries are made by a believer or an athiest—but both owe their existence to Prakash (of Siva), so they are a proof by itself of the existance of Prakash (Siva). Again the

question arises—what is the proof of the existence of Siva (Prakash). But, how can existence of something which causes the existence of everything be denied? Maheswara (Siva) is self luminous and exists in the form of the questioner hence one's existence is the very proof of the existence of Param Siva.

अतः : *Atah* : Therefore

च : *Cha* : and

अस्य : *Asya* : this

वस्तुनः : *Vastuna* : object (atma)

साधकमः : *Sadhakam* : one who proves (its existence)

बाधकमः : *Badhakam* : one who disproves (its existence)

प्रमाणम् : *Pramanam* : proof

इति : *Iti* : is

अनुसंधानात्मकः : *Anusandhanatmak* : due to research (self realization)

साधकः : *Sadhak* : The prover (believer)

बाधकः : *Badhak* : The disprover (disbeliever)

प्रमातृरूपतया : *Pramatrarooptaya* : in the form of knower

च : *Cha* : and

अस्य : *Asya* : (of) this object

सद्भावः : *Sadhbhava* : (existence is) established

तत्सद्भावः : *Tatsadhbhava* : if its existence

किं : *Kim* : what (is)

प्रमाणम् : *Pramanam* : the proof

इति : *Iti* : so

वस्तु : *Vastu* : this (Siva, atma)

सद्भावम् : *Sadhabhavam* : existance

अनुमन्यतां :	<i>Anumanyatam</i>	: after admitting or having percieved it
तादृक :	<i>Taa-drik</i>	: such a
स्वभावे :	<i>Siva-bhava</i>	: nature
किं प्रमाणम् ? :	<i>Kim Pramanam</i>	: what (is) the proof
इति प्रष्टृरूपतया :	<i>Iti-Prisht-rooptya</i>	: After making an enquiry like this
च :	<i>Cha</i>	: and
पूर्वसिद्धस्य :	<i>Poorva Sidhyasya</i>	: already established
महेश्वरस्य :	<i>Maheshwarasya</i>	: of Maheshwara (Siva)
स्वयं :	<i>Svayam</i>	: of its own
प्रकाशत्वं :	<i>Prakashatvam</i>	: prakash
सर्वस्य :	<i>Sarvasya</i>	: of every one
स्वसंवेदन :	<i>Sva Sam Vedhan</i>	: by one's own experience
सिद्धम् :	<i>Sidham</i>	: is already proved or esta- blished

Many people believe in the existance of God and there are many who deny his existance. Both, the believers and the non-believers, advance arguments or reasons in support of their assertion. The believers give a hundred reasons for his existence and the non believers advance an equal number to refute the same¹. But it is evident that both of them make use of their intellect (and logic) to prove or disprove the existance of God. Since human judgement or intellect is not absolute and

1. भक्तानां भवैद्वतसिद्धये का नोपयत्तयः ।

तदसिद्धये निकृष्टानां कानि नावरणानि वा ॥

Siva Stotravali-Stotra 1 Sloka 2.

What logic the devotees have not available to establish thy one ness? And what reasons are not there for the non-believers to refute the same ?

being limited, it cannot understand that very thing which gives it the power of understanding. What is the source of the intellect? Evidently it is Siva. How can intellect be used to prove or disprove its very source. Effect cannot ignore that very cause of which it is the effect. It is similar to the attempt of a man to jump over his own shadow.

There are three aspects - Pramata : (प्रमाता, प्रमेय, प्रमाण) One who reasons or the absolute comprehending agency ; Prameya : the subject to be reasoned out ; and Praman : the proof. It is 'Pramata' who reasons out and gives a proof-प्रमाण 'Praman². A proof cannot be used to prove or disprove the existence of 'Pramata' or in other words the 'proof' is incapable of proving or disproving the very basis of its being.

Similarly the questioner uses his own energy and intellect to ask the question (about the existence of Paramesvara). But his energy and intellect, both owe their existence to Siva. In other words, His (Sivas) existence is proved before the question is raised.

We again refer to the example of an electric lamp which gets its energy from the store house - the generator. The generator exists not because of the lamp or other objects that the lamp illuminates, but it is the other way around. This is true of 'Paramesvara' who is Himself the believer and the "non-believer" and it is He who exists in these two forms. The question is put by the questioner because the questioner exists and the questioner owes its existence to Siva, so the questioner itself is a proof that 'Param Siva' exists.

To sum up, Param Siva who has been established as the 'Prakasha' and this 'Prakasha' existing in everything, gives exis-

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2. Compare with, knower, known and knowing ; experiencer, object of experience and experience.

tence to everything, even to the questioner who questions the very existence of Siva. Thus once a query is made about the existence of 'Siva', it is itself a proof of Siva's existence.

किं च प्रमाणमपि यमाश्रित्य प्रमाणं भवति तस्य
प्रमाणस्य तद धीनशरीरप्राणनीलसुखादिवेद्यं
चातिशय्य सदा भासमानस्य वेदकैकरूपस्य
सर्वप्रमितिभाजः सिद्धौ अभिनवार्थप्रकाशस्य
प्रमाणवराकस्य कश्चोपयोगः :

Besides "the proof" being an outcome of the intellect or the human judgement is dependent on the 'Pramata' (which is in the form of proof) and hence is 'the proof'. The same basic comprehending principle (as the proof) vitalizes the body, the 'prana' and other objects and hence is always existing (realized). The intellect and the one possessing the intellect are the manifestations of 'Param Siva' Prakash and can not be used to prove or disprove the existence of Param Siva and the 'proof' is of no use here.

किं च :	<i>Kim-cha</i>	: besides this
प्रमाणमपि :	<i>Pramanam Api</i>	: the proof also
यमाश्रित्य :	<i>Yum Aashritya</i>	: being dependent (on pramata)
प्रमाणं भवति :	<i>Praman Bhavti</i>	: becomes the proof
तस्य प्रमाणस्य :	<i>Tasya</i>	: (How can) that proof (which is
	<i>Prmanasya</i>	: of the form of Prakash)
तदधीन :	<i>Tad Adhin</i>	: on which are dependent
शरीर :	<i>Sharir</i>	: the body
प्राण :	<i>Pran</i>	: the vitalizing force, the prana
नील :	<i>Neel</i>	: colour etc.

सुखादि :	<i>Sukhadi</i>	: joy, sorrows etc.
वेद्यं :	<i>Vaidh</i>	: the things that can be known (as mentioned above)
च :	<i>Cha</i>	: and
अतिशय्य :	<i>Atishaya</i>	: Particularly
सदा :	<i>Sada</i>	: always
भासमानस्य :	<i>Bhasmanasya</i>	: is experienced or exists
वेदक :	<i>Vaidak</i>	: knower
एकरूपस्य :	<i>Ek-Roopasya</i>	: in his form
सर्व :	<i>Sarva</i>	: everything
प्रमितिभाज :	<i>Pramit Bhaja</i>	: one who is experiencing
सिद्धौ :	<i>Sidhau</i>	: for proving
अभिनवार्थ :	<i>Abhinavarth</i>	: new approaches
प्रकाशस्य :	<i>Prakashasya</i>	: of the Prakasha
प्रमाणवराकस्य :	<i>Praman Varakasya</i>	: the poor proof
कश्चोपयोग :	<i>Kashchop-yog</i>	: (is of) what use ?

The question that is put forth here is—of what use is a proof? A proof can be used to prove the existence of the body, the colours, the objects around us, the feelings like joy, sorrow and so on. How can it be used to prove that very thing which is 'the proof'. Param Siva is self luminous and there is no need of any external light to make it visible. We do not use a candle light to make another lighted candle visible Siva shines even when it has nothing to shine upon. So, as said earlier, the 'proof' that 'Siva' exists (or does not exist) is of no use, the proof being dependent on 'Prakash' and 'Pramata' is only a manifestation of Siva,

When a proof of something is given, then by intellectual reasoning, one can always give new interpretations. But 'Param Siva' being the 'life' and the 'essence' of everything, cannot

have new—and yet new interpretations. It is one and the only luminous entity. A proof is non-luminous (does not have its own existence but is dependent on Pramata) hence can prove or disprove the existence of nonluminous objects, and is of no use.

It is 'Samvit Prakash' that gives life to everything and 'Samvit Prakash' being the light itself (self luminous) does not need anything to make it luminous, hence does not need anything to prove its existence.

एवं च शब्दराशिमयपूर्णहृन्तापरामर्शसारत्वात्
परमशिव एव षट्त्रिंशत्तत्त्वात्मकः प्रपञ्चः

Thus Param Siva, the totality of all the sounds and words, the non empirical ego of the self luminous self, emerges out into this universe (or as the Universe) in the form of thirty six states called Tattvas.

एवं च : *Eva cha* : then (once it is established
that Siva is Prakash)
शब्दराशिमय : *Sabda Rasimaya* : (The source and totality of)
all the words (hence the
jagat)

प्रकाशमानम् न पृथक् प्रकाशात्
स च प्रकाशो न पृथक् विमंशात्
नान्यो विमर्शोऽहमिति स्वरूपात्
अहं विमर्शोऽस्मि चिदेक रूपः

Illumined objects are not separate from light. That light is not separate from consciousness. Consciousness is not separate, from essential self. Therefore it is nothing but conscious self.

पूर्णहन्ता :	Pocrnahanta	: (that) non emperical ego
परामर्श :	Paramarsh	: due to its 'vimarsa'
सारत्वात् :	Saaratvat	: being essence of every-thing
परमशिव :	Param Siva	: Param Siva
एव :	Eva-hi	: then (in the form of)
षट्त्रिंशत :	Shat-trim shat	: thirtysix
तत्त्वात्मक :	Tatvatmak	: tattvas
प्र पञ्च :	Prapanchak	: emerges out

Siva has two forms or states (a) transcendental (विश्वातीत) and (b) creative (विश्वोत्पादक) and immanent (विश्व-त्मक). The whole universe resides in the potential form in Siva - an integrated state. When Siva manifests as this universe, this integrated state gets differentiated into thirty six states. The universe being 'Sabda Brahma' is a manifestation of sounds from A (अ) to Ha (ह्र) and Siva being the universe is the totality of all the sounds and words. Siva is conscious (because of vimarsh), that it is He who is illuminating this universe (i.e, He has the power of creating, sustaining and destroying the universe) and hence is said to be having ultimate ego, the complete I-ness-that I am everything the I-consciousness. And Param Siva, when He manifests or emerges out as the universe adapts thirty six gradations called thirty six tattvas

The pure consciousness descends into lower states and produces the manifested world on both macroscopic and microscopic scales. What is happening is that the integrated state of pure consciousness is differentiated into multifarious states of mind existing on different planes of manifestation. As an analogy, we can take the dispersion of white light into a spectrum by a prism. As white light is dispersed into seven colours, similarly Siva descends and manifests as the universe through

thirty six state - the thirty six tattvas.

षट्त्रिंशत्तत्त्वानि च,—१ शिव २ शक्ति ३ सदाशिव
४ ईश्वर ५ शुद्धविद्या ६ माया ७ कला ८ विद्या
९ राग १० काल ११ नियति १२ पुरुष १३ प्रकृति
१४ बुद्धि १५ अहंकार १६ मनः १७ श्रोत्र १८ त्वक्
१९ चक्षुः २० जिह्वा २१ घ्राण २२ वाक् २३ पाणि
२४ पाद २५ पायु २६ उपस्थ २७ शब्द २८ स्पर्श
२९ रूप ३० रस ३१ गन्ध ३२ आकाश ३३ वायु
३४ वह्नि ३५ सलिल ३६ भूमयः, इत्येतानि ।

The thirty six tattvas are :

- | | | | | |
|-------------|--------------|---------------|-------------|------------------|
| 1. Siva | 2. Shakti | 3. Sada Shiva | 4. Ishwara | 5. Shud
Vidya |
| | | 6. Maya | | |
| 7. Kala | 8. Vidya | 9. Rag | 10. Kal | 11. Niyati |
| 12. Purush | 13. Prakriti | 14. Budhi | 15. Ahankar | 16. Mana |
| 17. Shrotur | 18. Tvak | 19. Chakshu | 20. Jivha | 21. Graan |
| 22. Vak | 23. Pani | 24. Pad | 25. Payu | 26. Upasth |
| 27. Sabda | 28. Sparsh | 29. Roop | 30. Ras | 31. Gandh |
| 32. Akash | 33. Vayu | 34. Vahni | 35. Salila | 36. Bhumi |

षट्त्रिंशत् : *Shat traimsat* : (the) thirty six
तत्त्वानि च : *Tatvani cha* : tattvas are
शिव : *Siva* : Siva
शक्ति : *Shakti* : Shakti
सदा शिव : *Sada-Shiva* : Sada-Shiva
ईश्वर : *Ishwara* : Ishwara

वह्नि :	<i>Vahini</i>	:	fire
सलिल :	<i>Salil</i>	:	water (liquid)
भूमय :	<i>Bhoomya</i>	:	earth
इत्येतानि :	<i>Iti-Etani</i>	:	etc.

अथैषां लक्षणानि ।

We now discuss the properties of these thirty six tattvas.

अथ :	<i>Ath</i>	:	now (we discuss)
एषां :	<i>Eisham</i>	:	of these (thirty six tattvas)
लक्षणानि :	<i>Lakshnani</i>	:	properties

The thiriy six tattvas, their properties and characteristics are discussed below, one by one.

तत्र शिवतत्त्वं नाम इच्छा-ज्ञान-क्रियात्मक- केवलपूर्णानन्दस्वभावरूपः परमशिव एव ।

Out of these tattvas, the one which is the state of eternal bliss, which has unlimited will, knowledge and power to act, which is the ultimate ego, which has no second (parallel) and is Siva in its totality is the Siva tattva.

तत्र :	<i>Tatra</i>	:	out of these thirty six tattvas
शिवतत्त्वं नाम :	<i>Siva tatvam naam</i>	:	the one which is called Siva tattva
इच्छा-ज्ञान-क्रियात्मक :	<i>iccha, Gyan, Kriyatmak</i>	:	(is the one) which is (the sate of) absolute will, know- ledge and power to act
केवल :	<i>Kewal</i>	:	is only
पूर्णानन्दस्वभावरूपः :	<i>Purann Anand Swaroop</i>	:	of the shape of eternal bliss

परमशिवे एव : *Param Siva Eva* : (is) the Param Siva

That eternal ego which blossoms out in the form of this universe and hence is the universe in all its entirety and yet is beyond it, is the Siva and as one singular entity is the Siva tattva. Siva is that in which are reflected the countless creations and dissolutions, and is infinite and unlimited and not bound by time, shape or form.

Here we should like to repeat that the universe already exists potentially in the divine consciousness. This universal consciousness which depends completely upon itself and nothing external, (for there is nothing in existence beyond it) is the Siva. It is this universal consciousness which unfolds as the universe and becomes manifest and perceivable.

The pure spirit or the cosmic 'atma' which is the divine consciousness is only bliss and has unlimited will, complete knowledge and power to act. This state of the supreme is the Siva tattva.

By his own will, Siva, manifests itself as an individual and while reaching the state of individual passes through a number of stages which are reflected by the thirty six tattvas listed above. The stages about which we talk in detail below are not hypothetical or imaginary states. They are concrete and real mental experiences. All these states are real events in spiritual experiences and are the states of Siva himself. Siva is without condition (unconditioned) and when He manifests as an individual, He conditions Himself. These conditioned states (or the states with limitations) are the thirty six tattvas

And Siva, in its aboluteness (absolute state) with all the power to act, all knowledge and limitless will, is the first stage or the primordial seed-Siva tattva.

अस्य जगत् स्रष्टुमिच्छां परिगृहीतवतः

परमेश्वरस्य प्रथमस्पन्द एवेच्छाशक्तित्वम्

अप्रतिहतेच्छत्वात्

Siva is capable of doing whatever He likes or desires. When He desires to manifest as the Universe the first flash (burst of that desire) is the 'Shakti tattva'.

अस्य :	<i>Asya</i>	:	(of) this
जगत् :	<i>jagat</i>	:	jagat
स्रष्टुमिच्छां :	<i>Sristum-iccha</i>	:	(when Siva has) the desire to create or to manifest
परिगृहीतवतः :	<i>pari-grahit vat</i>	:	firmly rooted (then)
परमेश्वरस्य :	<i>Parameshvarasya</i>	:	Param-Ishwaras
प्रथमः :	<i>Prathum</i>	:	First
स्पन्दः :	<i>Spanda</i>	:	vibration
एव :	<i>Eva</i>	:	is
इच्छा :	<i>Icha</i>	:	desire
शक्तित्वम् :	<i>Sakti tattva</i>	:	Sakti tattva
अप्रतिहतः :	<i>Aprati Hat</i>	:	(because Siva has) no obstacle (to this)
इच्छत्वात् :	<i>icchatvat</i>	:	desire

Siva is absolute free will and there is no obstacle to His will. He can create, sustain and destroy at His will. When He wills to create the universe i.e., He wills to unfold, the first spur of feeling (desire) to draw out, the first cosmic vibration is the 'Shakti' tattva.

Siva is "Shaktiman" - one with Shakti is the power or the will to act; it is the force or the energy with which to act.

Without Shakti, Siva will be inert; Lord without Lordiness. The two are inseperable¹. The two are intertwined with each other as a lover and his beloved². In this stage there is complete bliss or 'Anand' and that is why it is said that in the 'Shakti tattva' there is dominance of 'Anand Shakti'³.

Siva has five prime Shaktis : Chit, Ananda (bliss), Iccha (desire), Gyan (knowledge) and Kriya (action). In Siva tattva state, there is supermacy of 'Chit Shakti'. Siva enjoys His own supermacy and there is only His supreme Ego - total I - consciousness i.e. Siva is conscious of His I-ness-this is Siva tattva.

And when Siva, just begins to think of manifesting (as the jagat), the first vibration (the first state when the thought begins to rise in Him) is the Shakti tattva. Here, due to His own supreme free will, when He is just desiring to blossom out and is blissfully conscious (of His being everything - that blissful stage is the Shakti tattva. For comparison : Siva tattva is like life latent in an egg and Shakti tattva is its inherent potential to grow into a chicken.

सदेवाङ्कुरायमाणमिदं जगत् स्वात्मनाहन्तया-
च्छाद्य स्थितं रूपं सदाशिवतत्त्वम्

When this universe, is still in potential form as a seed inside Siva and is still undifferentiated from the I-ness of Siva- this state is the Sada Siva tattva.

सदेव : *Sat Eva* : (this jagat which is) already existing (in Siva)

1. See Lalita Sahasranam : name 999 : शिव शक्तियैकरूपिणी

2. स हैतावानास यथा स्त्री पुमांसो संपरिष्वक्तौ

Brihad Arnyaka Upnishad

3. आनन्द शक्तिमाधान्यम्

अङ्कुरायमाणम् :	<i>Ankur-ay-manam</i>	:	(and is) about to sprout, (then)
इदं :	<i>Idam</i>	:	this
जगत् :	<i>jagat</i>	:	jagat
स्वात्मनः :	<i>Svatm</i>	:	(of) its own
अहन्तया :	<i>Ahantaye</i>	:	I-ness (I consciousness)
आच्छाद्य :	<i>Aachadya</i>	:	(is) covered (i e, undifferentiated from I-ness)
स्थितं रूपं :	<i>Stithum Roopam</i>	:	that state (is called)
सदाशिवतत्त्वम् :	<i>Sadashiva tattva</i>	:	Sada Shiva tattva

When Siva's desire to emerge out or to unfold actually starts and begins to take shape, that state is called 'Sada Siva tattva'. At this stage the 'Icha' or the desire (feeling) develops into will to act and 'Icha Shakti' (इच्छा शक्ति) dominates.

In Siva tattva and Shakti tattva stages there is total I-consciousness. In Sada Siva tattva, the feeling of 'This' (called 'Idanta' इदन्ता) as differentiated from feeling of "I am everything" (called 'Ahanta' अहन्ता) is not yet manifested¹. The universe has

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1. As said earlier, Siva manifests Himself as an individual. As Siva, He is conscious of the fact that everything in this universe is nothing but His own self-This is called I-consciousness or Ahanta. When Siva conditions Himself as an individual-the individual (though in reality is Siva) sees everything as different from his own self-i.e, for him there are two things-I and this (other things around him). This feeling of 'This' is called 'Idanta'

In Siva and Shakti. tattva state there is only 'Ahanta' and no 'Idanta' in other states quantum of 'Ahanta' decreases and finally in individual state there is only 'Idanta'.

not taken any shape, it is still in the embryonic form and is not differentiated from 'I-ness'.

It is at this stage that "I" (as different from 'I am everything') develops, but is still incipient and not manifest. Atma (which is pure I-consciousness upto this stage or only 'Ahanta') is about to be enveloped or obscured by 'I' (Idanta), but the two are still undifferentiated. Consciousness has not come to the surface. I - consciousness - Ahanta is obscuring everything including 'This - ness' - Idanta. This state is Sada Siva tattva.

अङ्कुरितं जगदहन्तयावृत्य स्थितमीश्वरतत्त्वम्

The jagat, when sprouted from Siva gets established but is still covered (fully dominated) by I-consciousness, is Iswara tattva.

अङ्कुरितं :	<i>Ankuritam</i>	:	(The) sprouted
जगत :	<i>Jagat</i>	:	jagat
अहन्तया :	<i>Ahantaya</i>	:	(by) I-consciousness
आवृत्य :	<i>Aavritya</i>	:	(is) covered
स्थितम् :	<i>Stithum</i>	:	(and gets) established
ईश्वरतत्त्वम् :	<i>Iswara tattvam</i>	:	is Iswara tattva

The state where there is the consciousness, that "I" am actually emerging out into "This" jagat is the "Iswara tattva". The idea of 'This' becomes clear, but is still not in any way different from "I". At this stage the jagat gets established. Siva has the feeling of the pleasure that "I" will be "This" or 'This' jagat will be "I". This state is Ishwara tattva. It is the Idam Aham (इदं अहं) stage. 'Aham' the feeling "I" is still dominating and the 'jagat' though established has not taken any cogent shape. At this

stage, 'This ness' (इदं अंश) becomes manifest and begins to get differentiated from "I-ness" (अहं अंश) and Iswara tattva comes into being. 'Gyan Shakti' (ज्ञान शक्ति) i.e, knowledge continues to be supreme here. Sada Siva tattva and Iswara tattva are similar in the way that 'I-ness' is still the fore runner, but are different because of tainting of knowledge in the later and untainted in the former¹.

अहन्तेदन्तयोरैक्यप्रतिपत्तिः शुद्धविद्या

The knowledge that I-ness (Ahanta) and Thisness (Idanta) are actually one and the same thing is Sudhvidhya tattva.

अहन्तः	Ahanta	:	(That) I-consciousness
इदन्तयः	Idanta	:	(and) this ness
एक्यः	Ekya	:	(are) one
प्रतिपत्तिः	Pratipatti	:	to know (this reality is)
शुद्धविद्या	Sudh Vidhya	:	sudh vidhya tattva

The knowledge of the fact that Ahanta-I-ness (or Atma) and Idanta (Thisness) (or this Universe) though seemingly two separate entities, both are one and same thing (i.e, are in reality manifestation of Shiva, or are nothing but Atma) - this state (or experience) is known as 'Sudhvidhya'. The 'I' and 'This' aspect i.e, 'Ahanta' and 'Idanta' are in equal balance with each other at this stage.

In the Sudh Vidhya stage, kriya shakti dominates over

1. In both Sada Siva tatva and Iswara tatva state, there is the consciousness that it is 'I' who is manifesting as this 'jagat'. There is supermacy of 'Gyan Shakti'. But in Sada Siva tatva, the 'Ahanta' is completely dominating 'Idanta' where as in 'Ishwara tatva' the 'Idanta' developes so that it ~~X~~ completely dominated ~~XX~~ 'Ahanta'.

other Shaktis. Atma and jagat are seen as two different entities, but the two experiences are in balance/equilibrium in this state.

Here, we need to explain the first five tattvas again. We have mentioned earlier that Siva emerges out and blossoms into this universe. Consequently everything existing in this universe is 'Siva' and so every human being is also 'Siva'. As we are interested in the liberation of a human being, it will be important to see how 'Siva' who is the ultimate and limitless takes the form of 'man' who has limits in every respect. We would like to know the stages through which Siva passes to acquire the human form.

Now, for a common man, everything in the universe including himself is an object different from every other object and he does not see the mass of objects in the universe as 'Siva' - (शिव रूप). However, for a soul that has realized godhead everything including himself is a manifestation of Siva. he seems everything including himself as 'Siva'. For such a soul, everything is 'I' - Aham, because he knows that he himself is 'Siva' and so is every other object. This is I-consciousness Ahanta (अहंता).

But for one who does not know the truth, the mass of the objects of the universe is different from Siva - I (Aham). For ignorant every object being different from each other and from 'Siva', will be pointed out as this thing and that thing (called Idam इदं). For such a man Idam and Aham are two separate entities. For Siva, Aham and Idam are one and the same, but when He descends to human state, the knowledge that 'Idam' is same as 'Aham' is completely forgotten.

In the initial state there is only 'Siva' - the Lord. He is everything and in Him everything exists in the potential form. Due to his own free will, He thinks of manifesting as the universe. This stage, before Siva thinks of emerging out is 'Siva tattva'.

The experient of this stage is 'Siva Himself' In this state only Atma (i.e, Siva) experiences its own self. This state is formless, all prevading and omnipresent and is not bound by either space or time. Here the experient enjoys His own I-consciousness and 'Atma' looks only at itself as there is nothing else to look at. There is only consciousness of 'Aham' (I) and there is nothing beyond it.

When 'Siva' wills to manifest viz., when the first cosmic vibration (स्पन्द) takes place in Siva, that state is called 'Shakti tattva'. Siva tattva and Shakti tattva are one and inseperably connected. Shakti is related to Siva as light is to the sun, as wetness is to water and as heat is to fire. In this stage there is nothing besides 'Aham'. The experient is fully submerged in I-consciousness, but a wave of-Gyan - (ज्ञान) - knowledge is about to surge forth. At this stage Siva is about to give up His state af oneness and begins to desire to manifest the creation on the canvas of His own consciousness by conditioning His own nature, Siva and Shakti tattva are always one and the same and can be regarded as the seed (sperm) and the ground (yoni) of this universe.

Siva, who has Prakash and Vimarsh, of His own free will (i.e, when He desires to create the Universe) then reduces His power of intelligence to volition (Iccha - इच्छा). At this state there is first consciousness (आभास) of knowledge. At this stage, the consciousness of being surfaced for the first time. The thoughts begin to take shape. This stage is called 'Sada Siva tattva'.

In this stage the experient¹ experiences Himself vaguely in

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1. The experiencer (or the sentient being) at this stage, is technically called 'Mantra Maheshwar'. According to sastras 'Sada Siva tattva' is the seed of prophets and 'Nad Shakti' resides in this tattva.

the form of subject. The consciousness of "This - इदं - Idam" is not clear but vague because I - consciousness predominates. The power of knowledge is dominating. This is the first step of creation. The experient gets a vague glimpse of 'Aham' and 'Idam' as a derivative (अंश) of one Atma, I consciousness being predominant, this state is called I - This (अहं - इदं - Aham - Idam).

The next stage of creation is called 'Iswara tattva'. At this stage the external aspect or the power of action predominates. The universe attains distinction. The experient² experiences Atma (अहम्) and jagat (इदं - Idam) clearly and separately, yet he knows that jagat (इदम् - Idam) is nothing but a manifestation of Atma (Aham - अहं). Here the power of the intelligence of Siva is further reduced to knowledge (Gyan - ज्ञान). In the 'Sada Siva tattva' This consciousness is obscure while in 'Iswara tattva' stage it is clear.

When Siva further reduces His power of Intelligence to action (Kriya क्रिया), that state is called 'Shud Vidhya' state. In this case the objects (i.e. the universe) though pure consciousness, appear to be distinct from the self (Atma). At this stage of knowledge 'Aham' (अहं) and 'Idam' (इदं) are exactly balanced. As mentioned earlier, in the first two states—(Siva and Shakti), only I-conscious is present; in Sada Siva tattva state Aham-Idam consciousness is present and in Iswara tattva state - Idam Aham consciousness is present. in each state the first one is dominant¹ but in Sudvidhya state both (Aham and Idam) are present in equal proportions. It is an important stage in spiritual evolution

2. The experienter at this state is called 'Mantreswar' 'Iswara tattva' is also called Bindu tattva.

1. i.e., in Sada Siva state first of Aham Idam i.e., Aham is predominant and in Iswara tattva state first of Idam Aham i.e., Idam is predominant.

of a man.

Now Siva is preparing for that state when 'Aham' and 'Idam' will get differentiated. Thus 'Sud Vidhya' being a threshold stage is also called 'Para Par stage (परा पर दशा)'. In this stage, the experient observes the universe as a separate entity from himself (अहं - Aham) but knows that it is the manifestation of his ownself and everything including himself is 'Siva'.

The five tattvas described above can be explained by giving an analogy. Think of a walnut. In the walnut, the whole big walnut tree is present in the potential form. The walnut is Siva tattva. When the walnut is sown (put under the soil), something happens to the walnut as the process of 'germination begins'. This is Shakti tattva. Now the shell of the walnut opens at one end and the sapling begins to sprout inside the walnut. This stage is 'Sada Siva' tattva. Next the sapling comes out of the walnut shell but is still underground. This is 'Isvara tattva' (i.e, the jagat has taken the shape, but is not manifest as yet). Finally the sapling comes out of the Earth's surface in such a way that half of it is inside the earth and other half is outside the surface. This is the fifty fifty stage and is analogous to Svdvidhya state.²

स्वस्वरूपेषु भावेषु भेदप्रथा माया

Maya is that which differentiates and gives the feeling that all object (though in reality are one with Atma) are different from Atma.

स्वस्वरूपेषु : Swa Swaroopeshu : (Though are a form of)
one's own self i.e, pure atma
भावेषु : Bhaveshu : (and) objects, everything in
the universe

2. See Appendix I.

भेदप्रथा : *Bhed-pratha*

: (seen to be) different from each other

माया : *Maya*

: (that creates this illusion) is maya

While Siva manifests as the universe, upto Sud Vidhya state, He is conscious that the two states - Aham and Idam - are in reality one and the same thing and nothing is different from Siva.

At this stage, Siva, by His own free will, brings into play the divine Shakti. Maya, which causes differentiation of Aham and Idam and the two seem to be different now. It creates the illusion that the object and subject are different from each other. Maya Shakti obscures the reality. Though everything is a manifestation of Siva, Maya gives the feeling that every object in this universe are different from each other and also different from Siva. It obscures the real self completely. The universe and I become two different entities. Though the two are actually one, Maya makes them look to be different.

Maya Shakti is a result of the free will of Siva (स्वातंत्र्य शक्ति) Siva, by his own free will, creates a veil, so that the reality is obscured. Maya shakti is the power of delusion of Siva and because of this the real self is forgotten.¹ It can be compared to the clouds that obscure the sun which is shining behind the clouds but cannot be seen from below. It does not mean that

1. त्वं वैष्णवीशक्ति अनन्तवीर्या विश्वबीजं परमासि माया

संमोहितं देवि समस्तमेतत् त्वं वै प्रसन्ना भुवि मुक्ति हेतुः ।

Devi Mahatmaya

'O' divine mother, you are divine power in Vishnu which finds expression in infinite ways, but you are predominantly His power of Maya which involves all of us in Moha and only you can free us from that Moha while living on this earth.

when clouds are present, then the sun is not there. Similarly when Maya Shakti obscures the real self (the Siva), it does not mean that real self is not there.

Maya Shakti is the root cause of the creation of all other aspects or stages/states of Siva (from Kala tattva to Prithvi tattva) that we will be talking about below. We have already mentioned that these states or conditions are actually different states of mind. Maya shakti is responsible for the differentiation of consciousness into different states of mind. At different planes of manifestation, the pure consciousness is differentiated into different states of mind.²

Maya state is the dividing line (threshold) - above it everything is experienced as Siva (शिव रूप) and below it everything seems to exist individually, distinct from each other and from Siva. Maya is a creation of Siva's free will and has two functions-it is by this shakti that universe is created and it is by this shakti that the illusion is created. It is due to Maya Shakti that the false ego of 'I' as and individual gets firmly established and even the thoughts seem to be different form thinker.

यदा तु परमेश्वरः पारमेश्वर्या मांयाशक्त्या
स्वरूपं गूहयित्वा संकुचितग्राहकतामश्नुते
तदा पुरुषसंज्ञः

When Param Siva by his own Maya Shakti takes the limited (conditioned) form, then He is given the name 'Purusha'.

यदा तु : Yedu tu : when

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2. This process is analogous to dispersion of white light into seven coloured spectrum by a prism. The role of prism is same as the role of Maya.

परमेश्वरः	<i>Parameswar</i>	: Siva, Param Siva
पारमेश्वर्या	<i>Paremeswarya</i>	: Siva's, Parameswara's
मायाशक्त्या	<i>Maya Shaktiya</i>	: Maya Shakti
स्वरूपं	<i>Swaroop</i>	: (takes the) form
गूह्यित्वा	<i>Gochetva</i>	: obscures
संकुचितः	<i>Samkuchit</i>	: the (constricted) conditioned and limited
ग्राहकतामः	<i>Grahaktam</i>	: condition (state, subject)
अश्नुते	<i>Ashnut</i>	: enjoys (or accepts)
तदा	<i>Tada</i>	: then
पुरुषः	<i>Purush</i>	: (He becomes) Purusha
संज्ञः	<i>Sanghya</i>	: of that name

When Paramesvara (Siva or Atma) by the force of Maya Shakti (which is the Shakti of Param Siva) Himself obscures the real self and becomes limited, that state is called 'Purush tattva' and He appears as 'Jiva जीव'. Here Maya completely obscures the 'I' aspect of experience and hence self loses the contact with the superconsciousness and gets stuck up in the mesh of limited existence. This is a state of forgetfulness, the real or true self is concealed from the reality. This state is 'Purush tattva' and one who is deluded (affected by illusion) is called 'Purusha'. Man (Purusha) is in no way different from or inferior to Siva, but he is in a state of duality or delusion; his real self is obscured by Maya. He is in a state of ignorance of Avidya (अविद्या).

One has to remember that it is actually our real nature, the Atma, that experiences the manifested world and it includes the mind and the senses. In reality it is only the Atma that exists and it is 'one without a second'. But with the effect of

Maya, we mistake the individual ego for the 'Atman'. The Atma, when it identifies itself with the wordly objects forgets that it is pure and infinite. The state of forgetfulness as said earlier is caused by Maya and Atma or 'Siva' in this state (called Purush tattva) is called Jiva (or Purush)².

It is Atma (or Siva) which is itself responsible for the obscuring power so that jiva is unable to see the reality. Without this 'illusion' exercised by Siva, no manifestation is possible. White paint cannot be used to draw a picture on white paper. To draw a picture we must have black colour as well. Maya precisely does the same and suppresses the divine consciousness in different degrees and hence produces the manifested world in which the 'Jiva' gets involved.

Here it should be kept in mind that 'Purusha' does not stand for only 'the man'. Everything in this universe is a manifestation of Siva and hence is 'Purusha'. Even a dust particle exists because it is essentially 'Siva' and hence is 'Purusha' or 'Chaitanya Swaroop' (चैतन्य स्वरूप). The superconsciousness or the limitless knowledge of Siva, takes the same form about which it thinks or what it wills.

अयमेव मायामोहितः कर्मबन्धनः संसारी

'Purusha' deluded by Maya and bounded by Karma's becomes "Sam Sari".

1. दृग्दर्शनशक्त्योरकात्मतैवास्मिता

Egoism is to identify with that which merely reflects consciousness. Patanjali yog Sutras : II-6

2. द्रष्टृदृश्ययो संयोगो हेयहेतुः

The cause of pain (the suffering) is because the experiencer falsely identifies himself with the object of experience.

Patanjali Yog Sutras II-7

अयमेव :	<i>Ayam Eva</i>	: the same (jiva)
मायामोहित :	<i>Maya Mohit</i>	: deluded by Maya
कर्मबन्धनः :	<i>Karam Bandanah</i>	: (and) bounded by Karmas
संसारी :	<i>Samsari</i>	: (becomes a) samsari

Siva and 'purusha' are one in reality. But when Maya, by her trickery, differentiates the self from the being, He, becomes Purusha. One who changes his state again and again is called 'Samsari'. One who is in this 'Samsara' संसार experiences life and death, is reborn again and again i.e., undergoes changes, hence is called 'samsari'. 'Jiva' (जीव) experiences grief and happiness, pain and pleasure. But Siva is eternal and changeless. He does not love but is love itself, He does not exist but is existence itself and He does not know, He is knowledge itself. By His own free will and by His own Maya Shakti, He takes the form of 'Purusha'. And Purusha who is now subject to illusion undergoes constant change in being born and reborn and dying after every birth. Even in one birth he is always undergoing change; From a baby into a child, from a child to a young man and from a young man to an adult and then to an old man. Thus he is undergoing a change every moment making him a 'Samsari'. His "Budhi" or intellect also undergoes continuous change in the similar fashion.

Changes continue to take place at every moment ceaselessly. We become aware of these changes in sections, only when a series of small changes result in a discernable change

1. नित्यदा ह्यङ्ग भूतानि भवन्ति न भवन्ति च

कालेनालक्ष्यवेगेन सूक्ष्मत्वान्तर्ग द्रश्यते ॥

(Srimad Bhagwat : 11/22/42)

Though every time the bodies go on changing (creation and destruction) but the flow of time being very subtle the change is not visible and perceivable in a short span of time

which is sufficiently remarkable to be apparent to our senses. For example the change of body from young to old is apparent only after a lapse of many years during which the change has been taking place in small degrees continuously but hardly discernable.

And while undergoing changes, the jiva (जीव) as samsari, has to do action-karma. It is these actions that bind him and the fruit of these actions is his rebirth.

**परमेवरादभिन्नोऽपि अस्य मोहः परमेश्वरस्य
न भवेत् इन्द्रजालमिव ऐन्द्रजालिकस्य स्वेच्छया
संपादितभ्रान्तेः**

The jiva, who is not different from Siva, is in a state of illusion but Siva (who takes the form of jiva) is never deluded. A magician by his (sleight of hand) tricks creates an illusion but he himself knows the reality, similarly Siva by his own free will creates Maya, but is never deluded by His own Maya.

परमेश्वराद :	<i>Parameshwarat</i>	:	From Parameshwara
अभिन्नोऽपि :	<i>Abhinad-Api</i>	:	though not being different (from Him)
अस्य :	<i>Asya</i>	:	the purusha
मोहः :	<i>Moha</i>	:	(because of) disillusion (thinks that he is different from Siva.
परमेश्वरस्य :	<i>Parameshwarasya</i>	:	(but) the parameshwara
न :	<i>Na</i>	:	(is) not
भवेत् :	<i>Bhavet</i>	:	is (disillusioned). He knows the reality
इन्द्रजालमिव :	<i>Indrajalam eva</i>	:	as the magic

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ऐन्द्रजालिकस्य :	<i>Indrajalakasya</i>	:	(of a magician)
स्वेच्छया :	<i>Swa-icchaya</i>	:	(is created) by his own will
संपादित :	<i>Sampadit</i>	:	creates
भ्रान्ते :	<i>Bhranti</i>	:	an illusion

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It is now clear that Siva by his own free will and Maya shakti takes the shape of a 'jiva' - man. Yet the real self that man actually is, always conscious of the reality. It is like the trickery of a magician. A magician, with his magic, makes a rope look like a snake and every one in the audience sees a snake, but the magician knows that it is a rope and not a snake. Man is actually Siva, but in a state of delusion. Siva and purusha are one. Siva has universal consciousness and man has only the concept of individual self. Siva is complete and one hundred percent, but in purusha state he is incomplete and limited.

विद्याभिज्ञापितैश्वर्यस्तु चिद्धनो मुक्तः परम-
शिव एव

When purusha, by introspection knows that he is actually Siva, having universal consciousness, he is free from bondages.

विद्या :	<i>Vidya</i>	:	(what is) knowledge
अभिज्ञापित :	<i>Abhigyapit</i>	:	(when purusha by) introspec- tion (knows)
ऐश्वर्य :	<i>Aishwarya</i>	:	(his own) powers
तु :	<i>Tu</i>	:	(that basically) decidedly
चिद्धनो :	<i>Chid-gano</i>	:	(he is only) chitt Swaroop i.e, has universal consciousness and is
मुक्तः :	<i>Mukhta</i>	:	free (from bondages)

परमशिव : *Param Siva* : (i.e., He is) Param Siva

एव : *Eva* : only

Now the expected query is - Is purusha doomed by his Karam Bandhas (कर्म बन्ध) - the bondages produced by Karmas (कर्म) and is there a way to get released from these bondages ?

We have seen that man is none other than Siva Himself, but is in a state of Avidya (अविद्या) or ignorance. Evidently if purusha or man throws away the cloak of ignorance, what will be left behind is Siva. This removal of ignorance leads to self recognition - called 'Pratibhignya' (प्रतिभिज्ञा) - looking back or introspection. By introspection, the man is able to realize his real self and then attains liberation.

All sastras talk of 'self realization' - here is explained what the self realization means. As said earlier, Siva is the ultimate reality and it is He who manifests as the universe with all its variety and forms. He is the 'Universal consciousness'. With his own free will and His 'Shakti' as the instrument, He creates this universe, without losing His transcendental nature. Firstly, while creating this universe, there is the descent, and in this order of descent - "Avaroha krama - अवरोहक्रम", He conceals His own form and appears in countless forms and as 'Jiva' is an expression of the ultimate reality, actually free in his innermost nature, but his freedom becomes restricted when he gets involved in the manifestation (the world). On the other hand, when his consciousness gets involved, the process of progressive restriction (during descent) is reversed gradually and he regains his inherent freedom when he becomes again fully aware of the reality in which he is centered. In the order of ascent "Aroha Krama - आरोहक्रम" He reveals himself as the changeless reality. The regaining of this awareness, that He is but an expression of the ultimate reality is 'Pratibhignya' or 'recognition' of the real

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nature and self realization aims at the recognition which finally leads to freedom¹.

A crystal of salt in a bag full salt is after all only salt. So purusha is not in any way different from Param Siva, Everything including us is after all only Siva - pure consciousness- 'Chaitanya' (चैतन्य) Siva is 'Chit Ghan' (चिद्गन्), the samvit shakti and purusha is a manifestation of the same. When man understands or recognises his real source of being and his real nature, he becomes free from all bondages. When sun sets there is darkness (ignorance) and the lotus flower collects its petals close up, but when the sun rises, there is light every where and the lotus opens up².

अस्य सर्वकर्तृत्वं सर्वज्ञत्वं पूर्णत्वं नित्यत्वं
व्यापकत्वं च, शक्तयोऽसंकुचिता अपि संकोच-
ग्रहणेन कला-विद्या-राग-काल-नियतिरूपतया
भवन्ति ।

Thus the infinite capabilities of Siva to do every thing, to know everything, to be complete and continuous, to exist always and to be present everywhere and everytime, become limited (when he takes the form of purusha) and these capabilities take the finite form of Kala, Vidya, Raga, Kaal and Niyati.

अस्य : Asya : thus jiva's (who actually is

1. Jiva is bound to this world as a mass is bound to the earth by gravitational force. If a body is thrown upwards it falls back. But inspite of this 'law of nature' a space craft can be send into space and after going away beyond a certain distance it becomes free of gravitational pull.

2. See Appendix II.

	Siva) & as Siva has the capabilities of	
सर्वकर्तृत्वं :	<i>Sarvakartvratam</i> :	doing everything i.e., being omnipotent and all powerful
सर्वज्ञत्वं :	<i>Sarvagyatvam</i> :	knowing everything i.e., omniscient
पूर्णत्वं :	<i>Purantvam</i> :	being complete & continuous
नित्यत्वं :	<i>Nityatvam</i> :	being ever existing, perpetual and eternal
व्यापकत्वं :	<i>Vyapaktvam</i> :	prevading everything i.e., omnipresent
च :	<i>Cha</i> :	and
शक्तयो :	<i>Shaktyo</i> :	(the) powers (of this Purusha)
असंकुचिता अपि :	<i>Asamkuchita Api</i> :	which in reality are not shrivelled or limited (because he is not different from Siva)
संकोचग्रहणेन :	<i>Sankoch grahnaen</i> :	(but, after taking the form of purusha) becomes limited (and take respectively the form of) and has only
कला :	<i>Kala</i> :	the power to create with limited human possibilities only
विद्या :	<i>Vidya</i> :	limited knowledge
राग :	<i>Raga</i> :	attachment to sense objects
काल :	<i>Kaal</i> :	limitation with respect to time
नियति :	<i>Niyati</i> :	limitation with respect to space
रूपतया :	<i>Rcoptaya</i> :	of the (above mentioned) forms
भवन्ति :	<i>Bhavanti</i> :	becomes (or takes these limitations)

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Siva being all powerful, is the ultimate author of everything and has the unlimited capacity to do anything and everything. He is also the one who is all knowledge, knows everything and there is nothing about which Siva does not know. Siva is continuous, full, complete and perfect. Everything is His and He is everything, and there is nothing that He does not love (because it is not His) or there is nothing that He loves (because it is His). Siva is perpetual, eternal and exists always, exists in the present, the past and the future and is not bound by time. Siva is also all pervading and omnipresent. Siva exists in the form of all the eighty four lakh living forms that Sastras speak of. These five unlimited powers are the expression of Siva's five main Shakti's viz. Chit (चित्) Anand (आनन्द) Iccha (इच्छा) Gyan (ज्ञान) kriya (क्रिया)

Purusha (who is actually Siva and by His own free will has taken the limited form (i.e. Purusa or jiva) also possesses these attributes to a limited extent and in this case are called Kala, Vidya, Raga, Kaal and Niyati. They are the finite forms of the infinite faculties of Siva

For example, a man, who was master of lakhs, is punished by the king and his everything is snatched away, but for his day to day sustenance he is given a small pension, similarly the unlimited faculties of Siva are taken away from Purusha and in place of these he is given some small and limited faculties.

अत्र कला नाम अस्य पुरुषस्य किञ्चित्कर्तृताहेतुः

This purusha's power to create within limited possibilities is called 'Kala'

अत्र : Atra : out of (these five faculties)
कला : Kala : (one called) kala

नाम :	<i>Naam</i>	:	(with the) name
अस्य :	<i>Asya</i>	:	(of) this
पुरुषस्य :	<i>Purushasya</i>	:	purusha
किञ्चित् :	<i>kinchit</i>	:	(has) a little
कर्तृताहेतु :	<i>kartrata Haitu</i>	:	power to create

Siva is omnipotent (सर्वकर्तृता). But now in purusha form, he is bound by action. He can create only small things say a pot or a car etc. That cause because of which he loses the unlimited power and has only power of creating within limited human possibility is called 'kala tattva'.

विद्या किञ्चिज्ज्ञत्व कारणम्

विद्या :	<i>Vidya</i>	:	vidya tattva (is the cause of)
किञ्चित् :	<i>Kimchit</i>	:	limited
ज्ञत्वं :	<i>Gyatva</i>	:	(to know) knowledge
कारणम् :	<i>Karnam</i>	:	(is) the cause (of)

Siva is omniscient and is all knowledge. He knows everything. But as a Purusha, his this faculty becomes limited and he has only limited knowledge. As humans we can have information about those things which are close to us and no knowledge about far off things. One of us may be an expert engineer but his knowledge about medicine or archeology is much limited whereas a doctor knows practically nothing about engineering. Even an engineer has limited knowledge - a civil engineer knows little about electric engineering and so on. Thus purusha has limited knowledge whereas Siva is knowledge itself. That 'cause' which limits the all knowing capability of Siva to limited knowledge in case of purusha is called 'Vidya tattva'.

रागो विषयेष्वभिष्वङ्गः

(of 321) Attachment to sense objects is called 'Ranger'.

रागो : *Rag* : Rag tattva (is)

विषयेष्व : *Vishayshva* : sense objects (like smell, taste, touch etc)

अभिष्वङ्गः : *Abhishwang* : attachment

Siva is complete and is not in need of anything. Everything is 'his' and there is nothing that is not His, because there is nothing other than He. He is everything. So there is no question of attachment (or non-attachment) with anything. He does not need anything. But as a purusha he is always in need and he is attached to certain things and not to others. First thing that he is attached to is his body, with which he identifies himself. He always wants to look after and take care of his body and says - this things is worth me; I should look like that ~~xxx~~ and not like that. Then the attachment with other people and things - he is my son, she is my wife, this is my house, that is not my house. This type of attachment is Raga'.

कालो हि भावानां भास नाभासनात्मकानां
क्रमोऽवच्छेदको भूतादिः

The limitation with respect to the past, the present and the future is called 'Kaal' tattva.

कालो : *Kaalo* : kaal tattva

हि : *Hi* : definitely (gives the feeling of)

भावानां : *Bhavanam* : of the objects (and their)

भास नाभासना- : *Bhasan-*

त्मकानां *Abhasantamakam* : existance or non-existance

क्रमो : *Kramo* : respectively (and)

अवच्छेदको : *Avachedak* : (to) hides (and gives rise to)
 भूतादि : *Bhutadi* : the past, the present and the future

Siva is eternal and perepetual. He is not bound by time and He exists always. There is no past, present and future for Him¹. But as a purusha, he will say - I did (past), I am doing (present) and I will do (future). Or for example - I knew, I know and I will know. The 'kaal' tattva is responsible for the placement of the objects of knowledge and action into the time segments of the past, the present and the future.

नियतिः ममेदं कर्तव्यं नेदं कर्तव्यम् इति
 नियमनहेतुः

The limitation with respect to 'I should do this' and 'I should not do this' is called Niyati tattva.

नियति : *Niyati* : niyatti tattva (is) (that which gives the feeling that)
 मम : *Mum* : (this is) my
 Idam : (this is)
 कर्तव्यं : *Kartavyam* : duty (and)
 नेदं : *Na-Idam* : this is not
 कर्तव्यम् : *Kartavyam* : (my) duty (and)
 इति : *Iti* : (is) (the purusha is, then)

1. Refer to

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम्

Smd. Bhagwat Gita Ch. 2 Sloka 12

Crux of this sloka is that bodies appear and disappear but the 'Atman' is immortal.

नियमन : *Niyaman* : by these rules (is)

हेतु : *Haitsu* : bound

Siva is not bound by any rules, nothing is good or bad for Him. Everything is 'He' and there are no actions which are good or bad for Him. But as purusha he is bound by rules. For him, some actions are good (as one's that he thinks will lead him to heaven) and others are bad (as ones whose fruit will not be good). The purusha is bound by rules and that which gives rise to these rules to limit his freedom to act is called 'Niyati' tattva.

Also, Siva is not bound by space as He is the space Hirnself. He is everywhere at one and the same time. But as a purusha he can be at one place only at one time, so he has limitation with regard to space.

एतत् पञ्चकम् अस्य स्वरूपावरकत्वात्
कञ्चुकमिति उच्यते

These five tattvas (from Kala to Niyati) conceal the real self and are called 'Kanchuka's'.

एतत् : *Aitat* : these

पञ्चकम् : *Panchkam* : five (tattvas from kala to Niyati)

अस्य : *Asya* : (of) this

स्वरूप : *Swarocp* : the real self

आवरकत्वात् : *Aawarktvat* : cover (conceal)

कञ्चुकम् : *Kanchukam* : (are) kanchuka

इति : *Aiti* : is (named)

उच्यते : *Uchayatai* : are called

The ultimate reality is an integrated state and individual

whole. But by His own free will He manifests Himself and when He functions in these manifestations with limited potentialities- he becomes the individual soul. involved in wordly illusions. His divine power is limited and his divine consciousness is obscured.

The five tattvas named above (Kala, Rag, Vidya, Kaal and Niyati) limit, (restrict) His divine powers and are called five 'Kanchukas'. They act as sheath (cover) and hide His real self and conceal the 'samvit swaroop' (संविस्वरूप). They are like the clothes on the human body, though different from the body, envelope and cover it to conceal it.

The subject limited by five 'Kanchukas' and 'Maya' (which obscures the divine consciousness) is called 'Purusha'. Man has lost his omnipotence, omnipresence and omniscience and is limited and bound by Maya and is therefore called 'Pashu' (पशु) - he is involved in wordly illusions and cycles of rebirth'.

The fact that the individual soul comes into being as a result of the obscuration of universal consciousness and limitation of divine powers is of great significance. It gives us a clue about the method of liberation from illusion and limitations and from the state of ignorance.

महदादि - पृथिव्यन्तानां तत्त्वानां मूलकारणं
प्रकृतिः, एषा च सत्त्वरजस्तमसां साम्यावस्था
अविभक्तरूपा

1. चिद्वत् तच्छक्तिसंकोचात् मलाकृतः संसारी

(Pratibhigya Hridayam-Sutra 9)

The ultimate reality becomes individual soul by limitation of divine power and divine consciousness (which are actually his own powers) and becomes involved in cycles of rebirth.

1. सूक्ष्मवि

Behind

The basis of twenty three tattvas from 'Budhi' tattva to to 'Prithvi' tattva is called 'Prakriti'. And 'Prakriti' comprised the qualities 'Sattva', 'Rajas' and 'Tamas' in equipoise.

महदादि :	<i>Mahat-Adi</i>	:	(from) Budhi (tattva) etc.
पृथिव्यन्तानां :	<i>Prithvyantanam</i>	:	upto Prithvi (tattva)
तत्त्वानां :	<i>Tattvanam</i>	:	(these twenty three) tattvas (have their)
मूलकारणं :	<i>Moolkarnam</i>	:	basis (cause, reason) (in)
प्रकृति :	<i>Prakriti</i>	:	Prakriti
एषा च :	<i>Aisha cha</i>	:	in this (Prakriti)
सत्त्व :	<i>Sattva</i>	:	Sattva
रजस :	<i>Rajas</i>	:	Rajas
तमसां :	<i>Tamsam</i>	:	Tamas
साम्यावस्था :	<i>Samsavastha</i>	:	are in equipoise (and)
अविभक्तरूपा :	<i>Avibakht Roopa</i>	:	not differentiated

Purusha is limited and has a limited field of operation for his limited powers of knowledge and action. This field consists of means and objects that are twenty three in number from Budhi (बुद्धि) to Prithvi (पृथ्वी), described in detail below. These are the products of Prakriti (प्रकृति) which is their root cause.

Prakriti¹ is the elemental undifferentiated stuff of mind and matter, ~~the energy by which all phenomena are projected~~ the energy by which all phenomena are projected. It is the latent nature of man. It consists of three qualities called 'gunas' (गुण) viz sattva (सत्त्वः), Rajas (रजः) and Tamas (तमः), and all actions

1. सूक्ष्मविषयत्वञ्चालिङ्ग - पर्यवसानम् (Patanjali Yog Sutr 1 - 45)

Behind all subtle objects is Prakriti, the Primal cause.

are performed according to these modes of Prakriti². Prakriti is constituted of these three 'gunas' in undifferentiated form and in equipoise³.

'Sattva' or 'Satto gun' (सत्त्वगुण) is the quality of goodness and represents all that is pure, ideal and tranquil. Rajas or 'Rajo gun' (रजोगुण) is the quality of action and express itself in action, motion and violence. Tamas or Tamo gun (तमोगुण) is the quality of mental darkness or crudeness and is the principal of immobile resistance and inertia⁴. These three gunas are present in everything but one guna always predominates. Devtas are full of Sattva, goodmen full of Rajas and 'Rakshas' full of tamas. A murderer is full of tamas and a saint full of sattva. These three qualities or gunas are responsible for Sukha

2. प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारबिमूढात्मा कर्ताहमिति मन्यते ।

Smd. Bhagwat Gita 3 - 27

All actions are performed by the modes of Prakriti. The fool who is deluded by egoism, thinks 'I am the doer'.

3. कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ।

Smd. Bhagwat Gita 13 - 20

Prakriti is responsible for bringing forth the evolutes and the instincts while individual soul is the cause of experience of joy and sorrows.

4. सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ।

Smd. Bhagwat Gita 14 - 17

Wisdom follows from Sattva and greed from Rajas and obstinate error, stupor and ignorance follows from tamas.

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'Rakshas'
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(सुख) and Moha (मोह) - pleasure, pain and confusion.⁵

The three qualities are present in equilibrium in a 'Purusha' and give rise to his nature - the Prakriti. As is common experience different people have different nature i.e., different temperament. If it were same for all people, then all men would act and think alike at all times. In the mind of man, the gunas are usually in a state of extreme instability and they give rise to many moods. Sattva causes quiet joy and inspiration, Rajas gives bursts of anger and desire, makes us restless and tamas gives obstinacy, helplessness and despair. The interaction of the gunas provides the motive power for the creative process. This process takes place in twenty three stages that are described below :

निश्चयकारिणी विकल्पप्रतिबिम्ब धारिणी बुद्धिः

The faculty which discriminates (or makes a man rational) and assimilates the mind currents the samkalpas and Vikalpas) is called "Budhi".

The fool

निश्चयकारिणी : *Nischay Karini* : (that faculty which) discriminates or decides (this is so and this is not so)

विकल्प : *Vikalp* : (and in which) the thoughts and impulses

प्रतिबिम्ब : *Pratibimb* : (and their) image

धारिणी : *Dharini* : (is formed-one which) assimilates (all this)

5. सत्त्वं सुखे संजयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ।

Smd. Bhagwat Gita 14 - 9

Sattva drives one to joy, Rajas to action while tamas clouds wisdom and incites one to error, sleep and sloth.

बुद्धि: *Budhi* : (is called) *Budhi* (tattva)

Budhi is intellect. It makes a man rational. It is the discriminative faculty or the faculty of determination. It is due to this faculty that a man believes or doubts, thinks and decides.

अहंकारो नाम - ममेदं न ममेदमित्यभिमान साधनम्

'This is mine' and 'this is not mine', tee instrument of this ego is called 'Ahankara'.

अहंकारो :	<i>Ahankaro</i>	:	ahamkar is
नाम :	<i>Naam</i>	:	that thing (which gives the feeling that)
ममेदं :	<i>Mum-edam</i>	:	this thing is mine and
न ममेदम :	<i>Na Mum-edam</i>	:	this thing is not mine
अभिमान :	<i>Abhiman</i>	:	(and this) ego sense (is its)
साधनम् :	<i>Sadhanam</i>	:	instrument

The individual ego, which is responsible for the feeling of gross 'I' is called 'Ahankara' tattva. This gives rise to the feeling that 'this thing belongs to me' and 'this thing does not belong to me'. Siva is only ego - He has super ego as He has the feeling that everything is mine - is Me. But in an individual there is a physical consciousness that feels, observes and gives rise to differentiation, this is mine and this is not mine (called-Bheda). This is Ahankara.

मनः संकल्पसाधनम्

'Mana' is the instrument of thoughts and desires

मनः : *Mana* : 'Mana or Manas (or mind)

संकल्पसाधनम् : *Sankalp Sadhanam* : is the instrument of (or recording faculty) of thoughts and desires.

The personal mind that gives rise to desires is 'Manas.' It is an instrument of sankalpas (thoughts) and does not have a shape of its own. 'Manas' constitutes thoughts emotions and desires. Knowledge is only a thought wave in mind.

The mind is very unsteady and can be brought under control by practice (and dispassion)¹ and it is this 'Manas' which is the instrument of knowing the real self.

When 'chit shakti' descends from its loftiness (citadel) and takes upon the objects of desire, that state is called 'Manas'². For example, when we look at a scene from a high rise building then everything seems to be plane. When we come down we see the things resolved from each other. This faculty which resolves is 'Manas'. It can be compared to a

1. असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ।

Smd. Bhagwat Gita VI - 35

Mind is restless no doubt and difficult to curb, but it can be brought under control by repeated practice and by exercises of dispassion.

Also

अभ्यास वैराग्यभ्यां तन्निरोधः

Patanjali Yog Sutra I - 12

2. चित्तिरेव चेतनपदादवच्छेदा चेत्यसंकोचिनी चित्तम् ।

Pratibhignya Haridyam Stotra 5.

The reality, which descends from the stage of pure consciousness becomes the individual mind by becoming contracted to and assimilated with the images of objects present in the field of consciousness.

prism which disperses white light into seven colours. Mind reacts to the environment and gives rise to desires, feelings and emotions.

एतत्त्रयमन्तःकरणम् ।

These three (Manas, Budhi and Ahankara) are called 'Antahkaran' or inner organs.

एतत् :	<i>Etat</i>	:	these
त्रयम् :	<i>Truyam</i>	:	three (are called)
अन्तःकरणम् :	<i>Antahkaranam</i>	:	antahkaran or the inner organs

The three tatvas Manas, Ahankara and Budhi together are called the Antahkarnas or the internal senses.

Manas is that faculty which records and receives impressions gathered by the senses from the outside world. Budhi is the discriminative faculty which classifies these impressions and reacts to them. Ahankara is the ego sense which claims these impressions for its own and stores them up as individual knowledge. For example, 'Manas' reports 'there is a kook on the table, that should be read'. This feeling is initiated by mind. Then 'Budhi' decides 'that is a book. it is worth reading and should be read'. An image of the book is formed in the intellectual plane and the book is ready to be read. Later, ahankar adds 'I have read this book, I know it, there are others who do not know it'.

These three give rise to self conciet, seperateness and distortion. Mind percieves, ego or ahankara concieves and intellect interprets. These 'antahkarnas' are the faculties of assimilating and accepting and of happiness and pain.

शब्द स्पर्श-रूप-रस-गन्धात्मकानां विषयाणां
क्रमेण ग्रहणसाधनानि श्रोत्र-त्वक्-चक्षुर्जिह्वा-
घ्राणानि पञ्च ज्ञानेन्द्रियाणि ।

Sound, touch, form, taste and smell are respectively perceived by the instruments of perception viz. ears skin, eyes, tongue and nose. They are called five 'Gyan Indriyas'.

शब्द :	<i>Sabda</i>	:	sound
स्पर्श :	<i>Sparsh</i>	:	touch
रूप :	<i>Roop</i>	:	form
रस :	<i>Rus</i>	:	taste
गन्ध :	<i>Gandh</i>	:	smell
आत्मकानां :	<i>Atmakanam</i>	:	(of the shape)
विषयाणां :	<i>Vishyanam</i>	:	elements
क्रमेण :	<i>kremain</i>	:	(are) respectively
ग्रहण :	<i>Grahan</i>	:	percieved
साधनानि :	<i>Sadhnani</i>	:	(by) instruments (of perception, viz.)
श्रोत्र :	<i>Shroat</i>	:	ear
त्वक् :	<i>Twak</i>	:	skin
चक्षु, जिह्वा :	<i>Chakshu, Jivha</i>	:	eyes, tongue
घ्राण :	<i>Graan</i>	:	nose (and are called)
पञ्च :	<i>Panch</i>	:	five
ज्ञानेन्द्रियाणि :	<i>Gyanindriyani</i>	:	Gyan Indriyas.

Ears, skin, eyes, tongue and nose are the means (instruments) of perception. They are the gateway through which the external stimuli of sound, touch, form, taste and smell react upon the mind. They are the five sense organs (of consciousness)

and they have only one function i.e, to receive the five elements of sense perception.

वचना दान-विहरण-विसर्गानन्दात्मक्रिया-
साधनानि परिपाढया वाक् पाणि-पाद-पायूप-
स्थानि पञ्च कर्मेन्द्रियाणि ।

Speech, handling, locomotion, voiding and enjoyment are achieved respectively through the five organs of action viz. tongue, hands, feet, organ of elemination (defecation) and organ of generation. They are called five 'Karam Indriyas' - organs of action.

वचन :	<i>Vachan</i>	:	speech (to talk)
अदान :	<i>Aadan</i>	:	(to accept) handling
विहरण :	<i>Vihran</i>	:	(to move about) locomotion
विसर्ग :	<i>Visarg</i>	:	(to leave) voiding
आनन्द :	<i>Anand</i>	:	enjoyment
आत्मक्रिया :	<i>Atmkriya</i>	:	(are) achieved through
साधनानि :	<i>Sadhnani</i>	:	(the) instruments
परिपाढया :	<i>Paripatiya</i>	:	(which are) respectively
वाक् :	<i>Vaak</i>	:	vani, speech
पाणि :	<i>Pani</i>	:	hands
पाद :	<i>Pad</i>	:	feet
पायू :	<i>Payoo</i>	:	organ of defecation (and)
उपस्थानि :	<i>Upasthani</i>	:	organ of generation
पञ्च :	<i>Panch</i>	:	(and collectively are called) five
कर्मेन्द्रियाणि :	<i>Karam Indriyani</i>	:	Karam Indriyas

These are five organs of action or karam indriyas. They

are responsible for the outward action of the human beings. The organ (instrument) of talking is tongue (speech). Hands are the instrument of accepting, giving and handling, feet are responsible for our moving about. Organ of defecation is used for cleansing (giving out the refuse from) the body i.e, voiding and the organ of generation is used for enjoyment (sexual) and procreation. These five organs are used for doing (karmas) actions and hence are called karam indriyas

शब्द-स्पर्श-रूप रस-गन्धाः सामान्याकाराः पञ्च तन्मात्राणि ।

Sound, touch, form taste and smell are called five 'tanmatras'.

शब्द :	<i>Sabda</i>	:	sound
स्पर्श :	<i>Sparsh</i>	:	touch
रूप :	<i>Roop</i>	:	form
रस :	<i>Ras</i>	:	taste
गन्धाः :	<i>Gandh</i>	:	(and) smell
सामान्याकारा :	<i>Samanyakara</i>	:	of these shapes
पञ्च तन्मात्राणि :	<i>Panchtanmatrani</i>	:	(are called) five tanmatras.

The five sense perceptions viz. sound, touch, form, taste, and smell are together called five 'tanmatras'. They are bounded and limited any cannot do any function other than the one they are meant for - hence the word 'matra' (मात्र) - measured is used here.

Note :- The worldly objects (विषय or elements) are formidable enemies of man, as they give rise to 'desire' of having or owning 'this or that' object. The temptation is that enjoy-

ing these wordly objects will give happiness, but this type of happiness is after all shortlived.

The wordly objects are enjoyed through the ten sense organs : 'A beautiful woman is seen by the eye', Her touch is felt by the skin', 'good music is heard and enjoyed by the ears, and 'tasty food is enjoyed by the tongue and 'good smell by the nose'. These senses are the five 'gyan indriyas'. For enjoying the wordly objects one uses the five organs of action - 'karam indriyas' as well. Collectively these ten organs (indriyas) are the instruments of doing an action (karma) that a man does and it consequently leads to his bondage.

But it is these idriyas that one can use for self realization. Sri Krishna says¹ : "O Arjuna - one who controls the organs of sense and action by the power of will and remaining unattached, undertakes the yoga of action through these organs, he excels". So the process of realization will have to start from withdrawing the senses from the objects and bringing them under control which finally leads to control of thoughts in mind which is 'what is called Yoga². Sri Krishna also says "Attraction and repulsion are rooted in all sense objects. Man should never allow himself to be swayed by them, because they are the principle enemies standing in way of his redemption"³.

1. यस्त्विन्द्रियाणि मनसा नियम्यारभतेर्जुन ।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ।

Smd. Bhagwad Gita III - 7

2. योगश्चित्तवृत्तिनिरोधः

Patanjali Yoga Sutras I - 2

3. इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ।

Smd. Bhagwad Gita III - 34

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4. इन्द्रियाणि

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"Kathopanisad" gives a beautiful example in this respect. The body is considered as a coach and the senses as horses. The sense objects are the tracks on which the coach moves. The mind is the reins, intellect the coachman and self or soul as the owner of the coach. In case of an ordinary man whose intellect is clouded by ignorance, the reins (mind) are not under the control of coachman (intellect), the horses (senses) become unruly and forcibly drag the coach along a wrong path and finally the coach (the body) overturns. The only way is to control the senses, withdraw them from the sense objects and then control the mind and realize the self.

That is why it is said that the objects of senses, the five tanmatras are subtler than the senses, the senses are greater than the body, greater than the senses is the mind and greater than the mind is the intellect and greatest that everything is the self (He or Siva)⁴.

आकाशमवकाशप्रदम्, वायुः संजीवनम्, अग्नि-
दहिकः पाचकश्च सलिलमाप्यायकं द्रवरूपं
च, भूमिधारिका

'Aakash' gives us space (to act), air sustains life, fire burns, cooks and changes, (liquid) water gives satisfaction and earth supports and sustains everything on it.

आकाशः : Aakash : aakash (or ether)

अवकाशप्रदम् : Avkash Pradam : gives space (to act)

वायुः : Vayu : air

4. इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धे परतस्तु सः ॥

Smd. Bhagwad Gita III - 42

संजीवनम् :	<i>Sanjiv-nam</i>	: sustains life
अग्नि :	<i>Agni</i>	: fire
दाहाक :	<i>Dahakah</i>	: burns (and)
पाचकाश्च :	<i>Pachkasch</i>	: cooks
सलिलम् :	<i>Salilum</i>	: water
आप्यायकं :	<i>Aapyaykam</i>	: satisfies (And)
द्रवरूपं :	<i>Druv-Roopam</i>	: (is) of liquid form
च :	<i>Cha</i>	: and
भूमि :	<i>Bhoomi</i>	: earth
धारिका :	<i>Dharak</i>	: sustains and holds (on it)

The physical universe is said to be composed of five gross elements viz. ether, air, fire, water and earth. The permutation and combination of these five elements constitute all the objects. Everything in this universe is situated in space (or ether). The forces act in ether. Even the body organs inside our body are in aakash and so aakash is inside our body as well. Air refers to gaseous state and it gives and sustains life. Fire burns and is responsible for all changes and mutations. Water represents the liquid state, it gives the idea of wetness, it irrigates and hence gives life. And all of them are on the earth which sustains and supports them.

‘यथा न्यग्रोधबीजस्थः शक्तिरूपो महाद्रुमः ।
तथा हृदयबीजस्थं विश्वमेतच्चराचरम् ॥’

As in the seed of a Banyan tree, the whole of the tree is latent (residing in potential energy form), so in the heart seed of Samvit Shakti, this whole jagat, mental and non-mental resides.

यथा : *Yetha* : as

न्यग्रोधः	<i>Nygroadh</i>	:	(in the) Banyan (tree)
बीजस्थः	<i>Bijastah</i>	:	seed (exists) in latent form
शक्तिरूपो	<i>Shakti roopo</i>	:	in (potential) energy form
महाद्रुमः	<i>Mahadruma</i>	:	(exists) the big banyan tree
तथा	<i>Tatha</i>	:	similarly
हृदयबीजस्थः	<i>Hriday bijasth</i>	:	in the heart seed of Samvit
		:	Shakti exists in the latent form
विश्वम्	<i>Vishwam</i>	:	(this) universe
एतत्	<i>Eitat</i>	:	(this)
चराचरम्	<i>Char-acharam</i>	:	moveable and immoveable

The thirty six tattvas or principles that have been elucidated above are summed up by the author (Khem Raja) in a single example. As in a seed of a banyan tree, the whole of the big tree, along with its roots, stem, leaves and branches etc. is latent as energy, similarly the whole of this universe with all its diversities and forms resides in latent form as energy within the consciousness of being. A peacock with its verigated colours and beauty exists in latent form in its egg. So does this universe, mental or non mental, moveable or immoveable exists potentially in the divine consciousness i.e, within the consciousness of the being (jiva) (i.e, Samvit) this jagat (which is made up of thirty six tattvas) is potentially always existing.

इत्याम्नायनीत्या पराभट्टारिकारूपे हृदय-
बीजेऽन्तर्भूतमेतज्जगत्

As elucidated in Para trim-Shika sastra, this 'jagat' is latent within the consciousness of being - this consciousness is called 'Para' and it being essence of everything, it acts as seed of this jagat.

इतिः	<i>Iti</i>	:	:	in this
आम्नायः	<i>Amnay</i>	:	:	scripture (Para-trim-Shika)
नीत्या	<i>Neetya</i>	:	:	it is concluded and elucidated (that)
पराभट्टारिका	<i>Para-Bhattarik</i>	:	:	Para Bhattarika named
रूपे	<i>Roopay</i>	:	:	Shakti
हृदयबीजे	<i>Hriday Beejay</i>	:	:	(being essence of everything) acts as a seed
अन्तर्भूतम्	<i>Antar bhootam</i>	:	:	(and) within that seed
एतज्जगत्	<i>Eitat jagat</i>	:	:	(exists latently) this whole jagat

To strengthen the argument advanced above, the author, (Khem Raja) here takes recourse to one of the important texts of Saiva school of thought (Para-trim-shika) and says that as is elucidated and concluded in that book, jagat is also latent in a seed as a Banyan tree is latent in its seed. This seed (in which jagat is latent) is of the form (shape) of 'Para Bhattarika' the consciousness of the jiva. Consciousness being in reality the samvit shakti, we conclude that this whole jagat is potentially existing (or stationed) in the 'samvit' shaped (or of that name) seed, samvit shakti being the essence of everything. In Para-trim-shika sastra, Samvit - Shakti is also given the name 'Para - bhattarika' (परा भट्टारिका).

कथं ?—यथा घटशरावादीनां मृद्विकाराणां पारमार्थिकं रूपं मृदेव, यथा वा जलादिद्रव-जातीनां विचार्यमाणं व्यवस्थितं रूपं जलादि-सामान्यमेव भवति: तथा पृथिव्यादिमायान्तानां तत्त्वानां सतत्त्वं मीमांस्यमानं सदित्येव भवेत्

How does this whole jagat exist in the Parabhattarika shaped seed? As an earthen pitcher or a flower vase are fundamentally one thought they look different. And as water can exist in the form of ice, water or steam but each one is inherently water. Likewise the experiences (or tattvas) from Maya tattva to Prithvi tattva are nothing but real, as they have emanated from the real (the Param Siva)

कथं : <i>Katham</i>	:	how (does the whole of jagat exist in the Hriday seed)
यथा : <i>Yetha</i>	:	(the same way) as
घट : <i>Ghat</i>	:	an earthen pitcher
शराव : <i>Sharav</i>	:	a flower vase!
आदीनां : <i>Aadhinam</i>	:	etc. (are made from)
मृद : <i>Mrid</i>	:	clay, (though have)
विकाराणां : <i>Vikaranam</i>	:	different shapes
पारमार्थिकं : <i>Parmarthikam</i>	:	are fundamentally
रूप : <i>roopam</i>	:	forms (or)
मृदेव : <i>Mrid-Eva</i>	:	clay only
यथा : <i>Yetha</i>	:	(and in the same way) as
वा : <i>Va</i>	:	(or, as another example)
जल : <i>Jal</i>	:	water
आदि : <i>Aadi</i>	:	(etc) (and other)
द्रव : <i>Driv</i>	:	liquid
जातीनां : <i>Jatinam</i>	:	families
विचार्यमानम् : <i>Vicharymanam</i>	:	on analysis (thinking about it)
व्यवस्थित-रूपम् : <i>Vyavasthit roopam</i>	:	in reality
जल-आदि : <i>Jal-aadi</i>	:	water (etc.)
सामान्यमेव : <i>Samanyam Eva</i>	:	(are) in reality (only water)
भवति : <i>Bhavti</i>	:	is

तथा : <i>Tatha</i>	: similarly
पृथिव्यादि : <i>Prithvyadi</i>	: Prithvi (tattva) etc.
मायान्तानां : <i>Mayantanam</i>	: upto Maya
तत्त्वानां : <i>Tattvanam</i>	: tattvas
सतत्त्वं : <i>Satatvam</i>	: essence
मीमांस्यमानं : <i>Meimasyamanam</i>	: (if) analysed (by intellect)
सत : <i>Sat</i>	: (are nothing but) real
इति : <i>iti</i>	: itself
एव : <i>Eva</i>	: and
भवेत् : <i>Bhavet</i>	: is

Now that it has been said that the universe is latent as energy in the consciousness of Siva, the obvious question arises, How? To illustrate this, similes of clay and water are quoted. A potter makes an earthen pitcher or a flower vase from same clay but the two are different entities to look at. Fundamentally the two are one, being just different form of clay, and essentially have same nature. Similarly water can exist in different entities to look at having different physical properties, but inherently they are nothing but water. Similarly all the experiences from Maya tattva to Prithvi tattva are nothing but different states of Siva. They are emanations from the real (Siva) and are as real as the real self (Siva). Thus the cognized universe (the thirty one tattvas from Maya to Prithvi) exist in the con-

1. A clay saucer called 'Toak टोक' in Kashmiri

2. रस फणित शर्करिका गुड खण्डाद्या यथेक्षुरस एव ।

तद्वत् अवस्थाभेदाः सर्वे परमात्मनः शंभो ॥

Parmarth Saar sloka 26

As sugar, jaggery, sugar Candy etc. are basically different forms of sugar cane juice, similarly all the states (tattvas) are only different states of Siva (and as real as Siva).

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sciousness of the cognizer (Siva) and are as real as the cognizer itself.

This is an important statement, as it tells us how one can get liberated. As everything of the universe that we see (or think) is nothing but manifestation of the same ultimate reality, Siva, so the simplest way of liberation is to see (and experience) everything as Siva'. This is the real knowledge and one who is always conscious of this reality is liberated.

Thus the conclusion is that, if we analyze the essence of the tattvas from Maya to Prithvi, they are as real as Siva. Siva is actually the only reality, the only truth, called 'Sat सत्' in sanskrit and hence the essence of all these tattvas is nothing but truth - (sat)².

अस्यापि पदस्य निरूप्यमाणं धात्वर्थव्यञ्जकं
प्रत्ययांशं विसृज्य प्रकृतिमात्ररूपः
सकार एवावशिष्यते, तदन्तर्गतमेकत्रिंशत्तत्त्वम्

Thus all the thirty one tattvas being as real and true as Siva and are truth i.e., -sat- thus "SAT" is their root. If T (त) is removed from this, we are left with 'SA' (स) which then represents these thirty one tattvas.

अस्यापि : *Asyapi* : (in) this

1. सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ।

Smd. Bhagwat Gita 18/20

2. Total mass and energy are conserved. Mass and energy can neither be created out of nothing nor destroyed. Thus the two together always exist i.e., they together are सत्

पदस्य : *Padasya* : word (i.e, sat) (the suffix
त् T)

निरूप्यमाणं : *Niroopyamanam* : only gives a meaning (to)

धात्वर्थव्यञ्जनकं : *Dhatvarth-*

Vyanjukum : the root word

प्रत्ययांशः : *Pratiyansham* : the suffix (त्)

विसृज्य : *Visrajya* : (and) when left (that suffix

त्)

प्रकृतिमात्ररूपः : *Prakriti* : natural basic (sound) shape

matriiroopa (i.e)

सकार : *Sakar* : S (स्)

एवावशिष्यते : *Eva* : only

Evashishyate : is left

तदन्तर्गतम् : *Tad-Antar gatam* : (and) that word characterises

एकत्रिंशत्तत्त्वम् : *Ektrimshat tatvam* : (all) the thirty one tattvas

(from Maya to Prithvi)

Now Khemraja condenses all what has been said above into an aphorism. He uses arguments on the basis of Sanskrit grammar to prove it. As has been said earlier the thirty one tattvas from Maya to Prithvi are as real as Siva and are only truth - Sat (सत्) in sanskrit. In this word सत्, the alphabet त (Ta) is a suffix and only gives a meaning to the root word. On removing this supporting word (त् ta) we are left only with the alphabet (स sa). Thus symbolically we can say that thirty one tattvas from Maya to Prithvi exist in this स or are represented

by this 'स sa'.

ततः परं शुद्धविद्येश्वर-सदाशिवतत्त्वानि ज्ञान-
क्रियासाराणि शक्तिविशेषत्वात् औकारेऽभ्यु-
पगमरूपेऽनुत्तरशक्तिमयेऽन्तर्भूतानि :

Beyond these thirty one tattvas, the other three tattvas namely Sudhvidhya, Ishwar and Sada Siva are only of energy form and are the essence of Siva Gyan and Kriya shakti. They are represented by the alphabet Au (औ)

ततः परं : *Tatah param* : Beyond these (i.e, beyond
Maya tattva, the other three,
namely)

शुद्धविद्येश्वर : *Sudh-Vidhyeshwar* : Sudh vidhya, Ishwar

सदाशिवतत्त्वानि : *Sada Siva tattvani* : and Sada Siva tattva's (are)

ज्ञान-क्रिया : *Gyan, Kriya* : Gyan and kriya (Shakti of
Siva)

साराणि : *Saarani* : (and their) essence

शक्ति : *Shakti* : (and they are of) energy
(form)

विशेषत्वात् : *Vishayshtwat* : and because of these special
shaktis

औकार : *Aukar* : 'Au' alphabet

1. A similar symbolism is used in science where in a single alphabet represents an element, for example H represents hydrogen, C-carbon etc. However H and C are only symbols for these elements and not the elements. Similarly 'sa स' is a symbol for the said thirty one tattvas, the only difference being that it not only represents the tattvas, but they are completely characterizes by it and exist in this alphabet.

अभ्युपगमरूपे : *Abhyupagam*

roopay

: is their form (symbol)

अनुत्तर : *Annatur*

: and being (Sivas that Shakti which has no second)

शक्तिमये : *Shaktimayey*

: Shakti form

अन्तर्भूतानि : *Antarbootani*

: (they) exist in (the alphabet 'Au')

We have seen above how the thirty one tattvas from 'Prithvi' to Maya are represented (exist in) by 'Sa' स. Other three tattvas beyond Maya tattva are Sudh Vidya, Iswara and Sada Siva tattva. These three tattvas are of Shakti form as their essence is Gyan Shakti and Kriya Shakti (of Siva). Thus they are represented by the Sanskrit alphabet 'Au' औ. 'Au' means to take on one self (or to accept). The three tattvas under discussion take on the jagat as a whole (or in these tattvas the jagat exists in the first stages of manifestation). They are stationed in the 'Chit Shakti' of Siva, that being the highest form of Shakti. They being essentially of energy form are thus represented by "Au" (औ).

अतः परमूर्ध्वधः सृष्टिरूपो वि सर्जनीयः

Beyond it are the two dots, one above and other below, which characterise the creation as :

अतः : *Atah*

: and

परम् : *Param*

: beyond (these, and)

ऊर्ध्वः : *Urdhav*

: above

अधः : *Adah*

: below

सृष्टिरूपो : *Sristi Roopo*

: creative form

विसर्जनीयः : *Visarjaneya*

: leaving it (creating the jagat)

Beyond Sadashiva tattva are the Shakti tattva and Siva tattva. These two are represented by two dots (:) one above the other. Upper one represents Siva and lower one represents Shakti. 'H' (:) in sanskrit is called 'Visarg' (विसर्ग), which also means to emanate (to leave) or to create. As the whole of this jagat is a manifestation of Siva, so it (jagat) emanates from Siva by his own Shakti, symbolically it will be characterized by two dots (:).

एवं-भूतस्य हृदयबीजस्य महामन्त्रात्मको
विश्वमयो विश्वोत्तीर्णः परमशिव एवोदय-
विश्रान्तिस्थानत्वान्निजस्वभाव

The monosyllable so formed is called 'Hriday Bija' and being the best of all mantras representing whole of the objective world and whatever is beyond it, as all the tattvas are manifestation of Param Siva and finally merge back into it.

एवं :	<i>Evam</i>	:	In such a way (the monosyllable)
भूतस्य :	<i>Bhootasya</i>	:	formed (from three alphabets स, औ & :)
हृदयबीजस्य :	<i>Hriday Bijasaya</i>	:	(is called) Hriday Bija (SAUH सोः)
महामन्त्रात्मको :	<i>Mahamantratmko</i>	:	(is) best of mantras
विश्वमयो :	<i>Vishwamayo</i>	:	and though is of the form of jagat
विश्वोत्तीर्णः :	<i>Vishwautirnah</i>	:	is still beyond it (because all the tattvas are)
परमशिव :	<i>Param Siva</i>	:	Param Siva's
एवोदय :	<i>Evoday</i>	:	(manifestation) are created from Him

विश्रान्तिस्थान : *Vishrantisthan* : and finally merge back into
Him

त्वात : *Twat* : it being

निजस्वभाव : *Nij-Svabhawa* : the basic nature

The three alphabets S (स), Au (औ) & H (ः) form a mono-syllable SAUH (सौः). Whatever has been said till now is concentrated in this syllable. As a seed bears the tree or a plant in it, so is this syllable pregnant with all that has been stated above. 'SAUH' सौः is called 'Hriday Bija' (हृदय बीज), the seed of universal knowledge.

The actual nature of this bija is universal consciousness. Thus it is best of all the mantras, a maha mantra, a 'mantra' being something which saves by repeated recitation by heart (मनन). In other words, one who understands the information contained in this syllable (maha-mantra), he will be liberated. As the tattvas that form the 'jagat' are contained and characterized by this syllable is still beyond it, as all the tattvas manifest from Siva (at the time of creation) and finally merge back into Him (At the time of dissolution).

ईदृशं हृदयबीजं तत्त्वतो यो वेद समाविशति
च स परमार्थतो दीक्षितः प्राणान धारयन्
लौकिक वद्वर्तमानो जीवनमुक्तः एव भवति,
देहपाते परमशिवभट्टारक एव भवति ॥

And the purusha (man) who understands the real meaning

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1. SAUH सौः can be compared with wave function " Ψ " (psi) of Quantum mechanics, which contains all the information about the system represented by it.

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परमार्थतो :

दीक्षित :

प्राणान :

धारयन्

लौकिक

वद्वर्तमानो

जीवन मुक्तः

एव भवति

देह पाते

of the monosyllable (सौः) and experiences it, is actually educated and initiated. Though he is wearing a corporal body and behaves and acts like a common man, is not in any way bound by his karmas and is a 'jivan mukhta'. After leaving the body he becomes one with Lord Siva.

ईदृशः	<i>Eidrisham</i>	: such
हृदय बीजः	<i>Hriday Bijam</i>	: Hriday Bija i.e, SAUH
तत त्वत्तो	<i>Tat-tvato</i>	: (and) the essence of (this bija)
यो	<i>Yo</i>	: one who
वेद	<i>Ved</i>	: knows
समाविशति	<i>Sumaavishat</i>	: and is having complete insight into it
च	<i>Cha</i>	: and
स	<i>Sa</i>	: he
परमार्थतो	<i>Paramarth to</i>	: is in the real way
दीक्षित	<i>Dikhshit</i>	: instructed (About the truth), initiated
प्राणान	<i>Pranan</i>	: (though he) pranas, (the corporal fetters)
धारयन	<i>Dharyan</i>	: wears (these fetters)
लौकिक	<i>Loukik</i>	: (while doing) the daily chores
बहर्तमानो	<i>Vadvartmano</i>	: and moves about as a normal being (is)
जीवन मुक्तः	<i>Jivan Mukhtah</i>	: Jivan Mukta (is not bound by them)
एव भवति	<i>Eva Bhavti</i>	: becomes (jivan mukhta)
देह पाते	<i>Deh-Patay</i>	: and when he leaves this body

परम शिव : *Param Shiv*

भट्टारक : *Bhattaraka* : with Param Siva the lord

एव भवति : *Eva Bhavti* : becomes one (with Him)

The SAUH' bija is thus the seed of the universal knowledge. Any one who has intellectual insight into the truth that every thing and every one is nothing but Siva is really liberated. Such a being is called a jivan Mukhta a man who is living, but is liberated. Such a person acts like a normal human being, and eats, walks, sleeps and does other normal daily chores like a normal human being, but he is always conscious of the real self, the truth. Though he is living with a physical body, he is not bound by any of its actions. He lives only because of his past actions (Karams) and is always one with Siva. When the time comes, he leaves his normal frame (the body) and becomes one with Param Siva.

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Appendix - I

Cosmologists and other scientists have come to the conclusion that the physical universe formed some billions of years ago from a primordial nebula. The 'big bang' theory suggests that an explosion took place in this nebula or egg due to which the cosmic ball began to expand and is still expanding. Interestingly, at the very start of the explosion, there was only radiation (Prakash ?) which was followed by the formation of material particles and then the stars and planets (prithvi ?). The primordial egg, when stable and hence was having the universe in the latent form in it can be taken as Siva tattva. At some stage, something must have happened and the nebula must have just started to adjust for the big explosion - this is Shakti tattva state. At this stage, no change has taken place. Then a small agitation must have started in the egg - the nebula prepares for the big bang. The explosion has not taken place but everything is ready for the big explosion. This state is the Sada Siva tattva. Then the explosion must have taken place. The nebula must have started to expand. This state is Iswara tattva. The universe has just started to come into being. The original egg is still in the egg form but waves of explosion must have reached the surface and first ripple of explosion just started. And then the 'big bang' takes place. In an ordinary explosion, the explosion takes place at one point in the explosive material and then the wave travels outward causing the explosion. But in the case of 'big bang', the explosion takes place at every point, every point in the egg is like the other, every point is the centre of explosion. Every part of the nebula is as good as any other part and every object in the universe is a part of the same nebula. then the explosion takes place. The egg just begins to expand and the first stage of formation of material particles starts. This is 'Sudh Vidhya' state.

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Appendix - II

What is the cause of grief? A man gets grieved when he divides the fellow beings and other things into two categories- these are mine and the others are not, these are my relations and they are not, these are of my caste and others are not etc. Those, whom we label as ours - we love them, we have expectations from them and we care for them, but we do not care for others as they do not fall in this category. All the griefs, fears, worries and pains are an outcome of this division.

But why this division? The root cause of this is that we are ignorant of the fact that all of us including all the objects

1. द्रष्टृदृश्ययोः संयोगो हेतुहेतुः ॥

Patanjali Yog Sutra's II - 17

Pain is caused by the false identification of the experiencer with the object of experience.

Here 'the experiencer' is Siva, our real nature and 'object of experience' is the totality of the apparent world including mind and senses.

Also :

तस्य हेतुरविद्या ॥

Patanjali Yog Sutras II - 24

Identification of the body as the reality is caused by ignorance.

Also :

यत्तु कूटस्त्ववेकस्मिन्कार्ये सक्तमहेतुकम् ।

अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥

Smd. Bhagwat gita 18 - 22

And that knowledge, due to which one clings to the body, as if it were the whole and real and which actually is without reason, without foundation in truth and trivial - is declared as Tamsika.

around us
which is
attached
joys and
ruin. To
ignorance

Act
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सूक्ष्मत्वात्

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2. यानं क्षित
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3. इदं शरीरं
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around us are nothing but 'Siva'. A man regards the body, which is an evolute of matter, as the real self. He remains attached to this perishable body, identifies himself with its joys and sorrows and looks upon its destruction as his utter ruin. To take the body as if it were everything (whole) is ignorance.

Actually we humans have a two fold problem. Firstly we forget the truth that in reality we are in no way different from

1. बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ।

Smd. Bhagwat Gita XIII 15

It exists without and within all beings and constitutes the animate and in - animate creation as wejl. And by reason of its subtlety, it is incamprehensible. It is close at hand but stands afar too.

2. यानं क्षितौ यानगतश्च देहो

देहेऽपि चान्यः पुरुषो निविष्टः ।

ममत्वमुर्व्या न तथा यथा स्वे

देहेऽतिमात्रं च विमूढतंषा ॥

Markendeya Puran 25 - 11

Atma is in the body, the body is on the cart and the cart on the earth. One does not identify his real self with the earth (which is moving) or with the cart (which is also moving) but identifies himself with body which is also a vehicle. This is ignorance.

3. इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ।

Smd. Bhagwat Gita XIII - 1

'O' Arjuna, this body is termed as the field and the sages refer to him who know it as the knower of the field. The knower is the conscious self and is different from body.

'Siva' and secondly, we identify ourselves with this body. Though the body and Siva (the Atman) that lives in the body are entirely different from each other, it is only due to ignorance that we identify the body with the real self.

Body is material, mutable, transitory and perishable, where as the 'soul' is conscious, immutable, eternal and imperishable. It is in this context that Sri Krishna says in Gitaji (II - 12)

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः
न चैव न भविष्यामः सर्वे वयमतः परम् ॥

In fact there was never a time when I was not or when you or these kings were not. Nor is it a fact that here after we shall all cease to be".

The soul, Siva, who takes the shape of jiva is eternal and does not decay like this body. It is this body which decays but the real self remains as it is, for ever.

The day, the ignorance is dispelled, truth dawns in its real splendour, and the jiva becomes free from all the bondages. Ignorance is dispelled when we realize the truth that 'I' am not this body but the real eternal 'Jiva'. It is ignorance that makes one believe that cane sugar syrup, sugar, candy etc. are different from each other when in reality they are the different forms of one and the same thing; similarly whatever we see is only a manifestation of Siva, who of His own free will has taken all the different forms that we observe or think of. Understanding this Truth is what is "Self realization" or liberation which means freedom from all bondages.

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Khemraja
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(अंश). Collecti
'Mantras' (मंत्र);
(मंत्र महेश्वर) th
and those at Su

1. Pratibhignya

Mantraswar (मंत्रेश्वर)

Appendix - III

Khemraja condenses the philosophy expounded in the above pages as follows :'

चित्त संकोचात्मा चेतनोपि संकुचितविश्वमय

'The Atma (or jiva) is merely a contracted form of universal consciousness (Siva), and though he is nothing but pure consciousness, this knowledge is obscured by the mental world of the individual'.

Siva is everything and it is He who by his own free will manifests as the universe. Siva, being all powerful, of His free will gives up His state of oneness, reduces His powers and takes up the form of jiva (man). While descending from that high citadel, atma has different levels of consciousness called 'tattvas' which are thirty six in number (see table 1 - page 36).

These tattvas are divided into three categories

- i) Sudh (शुद्ध) tattva
- ii) Sudh-Asudh (शुद्ध-अशुद्ध) tattvas and
- iii) Asudh (अशुद्ध) tattvas

The first five states are called Sudh tattvas. Siva and Shakti tattva's are pure, and without any beginning or end. The experient of these states is 'Siva'. The experients of other three states viz. Sada-Siva, Ishwara and Sudh Vidhya are also pure in all respects with different quantas of Idam and Aham Amsa (अंश). Collectively the experients of these stages are called 'Mantras' (मन्त्र); those at Sada Siva state are Mantra Maheswara (मन्त्र महेश्वर) those at Iswara states are Maheshwara (महेश्वर) and those at Sudh Vidhya, state are called 'मन्त्रेश्वर' Mantreswar.

1. Pratibhignya Hridyam : sloka 4.

Below Sudh Vidhya tattva is the Maya tattva. However between these two states i.e, below Sudh Vidhya state and above Maya state are some sublevels of experience called 'Vigyana Kala' (विज्ञाना कला).

Experient of these stages are called vidheyswar (विद्येश्वर). These souls are fully aware of their identity (that they are not different form Siva) but they mistake the objects to be different. These stages are eight in number.

Above Maya tattva is an important state called 'Maha Maya महामाया', which is the threshold state between Sudh tattvas and Sudh Asudh tattvas.

Tattvas from Maya to Purusha (Seven in number) are called Sudh Asudh states. The experients of these states are called Pralyakal (प्रलयाकल).

Other twenty four tattvas (from Prakriti to Prithvi) are called Asudh tattvas (अशुद्ध) and experients (or jivas) in these states are called Sakal (सकल).

The jiva is in a state of ignorance and there are three sheaths of ignorance - आणव मल (Aanav Mal), माया मल (Maya Mal and कर्म मल (Karam mal). Jiva in vigyanakal state have both Aanav and Maya Mal and those in Sakal State have all the three viz. Aanav, Maya and Karam. Pralyakal state is in Maya tattva and Sakal are those who have not been freed from bondages.

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- | | |
|----------------------------|----------------------------|
| 2. (i) Anantesh (अनन्तेश) | (ii) Sooksham (सूक्ष्म) |
| (iii) Shivontak (शिवोन्तक) | (iv) Eknetra (एक नेत्र) |
| (v) Ek Rudra (एक रुद्र) | (vi) Trimoorat (त्रिमूर्त) |
| (vii) Shrikanth (श्री कंठ) | (viii) Shikhandi (शिखण्डी) |

from

The thirty
gories called

(i) Siva

(ii) Vid

(iii) Ata

The spe

There are five
family of thirty s

(i) Shantya ti

(ii) Shanti kala

(iii) Vidhya kal

(iv) Pritishtha l

(v) Nivriti kala

In this co

भूमौ नि

विद्याऽन

व्योमनी

तासां वि

Niyati kal

vidya kala in ag
tita kala in Aaka
form of thirty
O-mother, your
these five kalas.

The thirty six tattvas are also divided into other three categories called

- (i) Siva tattva (शिव) - Siva and Sakti tattva.
- (ii) Vidhya tattva (विद्या) - Sada Siva to Sudvidhya tattva.
- (iii) Atam tattva (आत्म) - Maya to prithvi tattva.

The specific shape and action of Shakti are called 'Kalas'. There are five main kalas which are the composite form of the family of thirty six tattvas. They are :

- (i) Shantya tita kala (शान्त्यातीता कला) : Siva and shakti tattva
- (ii) Shanti kala (शान्ति कला) : Sada Siva, Ishwara and Sudhvidhya tattva
- (iii) Vidhya kala (विद्या कला) : Maya to Purusha tattva
- (iv) Prithishta kala (प्रतिष्ठा कला) : From Prakriti to jala tattva
- (v) Nivriti kala (निवृत्ति कला) : Prithvi tattva

In this context refer to : Shri panchastavi stava-4 sloka 26

भूमौ निवृत्तिरुदिता पयसि प्रतिष्ठा
विद्याऽनले मरुति शान्तिरतीतशान्ति ।
व्योमनीति याः किलकलाः कलयन्ति विश्वम
तासां विदूरतमम्ब ! पदं त्वदीयम् ॥

Niyati kala is in Prithvi tattva, Pratishta kala in jal tattva, vidya kala in agni tattva, Shanti kala in vayu tattva and shanta-tita kala in Aakash tattva. This way this jagat which is of the form of thirty six tattvas emerges from these five kalas. O-mother, your chaitanya Swaroop (चैतन्य स्वरूप) is much above these five kalas. Incidentally, these five kalas gives rise to Sristi

(सृष्टि), Stithi (स्थिति), Samhar (संहार), Pidhan (पिढान) and Anugraha (अनुग्रह) (Refer page 2).

The tattvas from shortur (श्रोत्र) to prithvi are also related to each other as follows (see table 1 - page 36). Take the Akash tattva. If we consider the tattvas above it, we first have the Sabda tattva. Aakash is space - in which everything is stationed. Sound travels in space (air) i.e, Sabda travels in Aakash tattva. Sound is in form of words (vak tattva) and is heard by ears (shrotur). On the other hand, if we consider the tattvas along the horizontal line : we first have vayu tattva. Air gives life (वायु संजीवनम्) and is in space (Aakash). Then we have vahini (वाह्नि) tattva. It represents fire - which is used for cooking, and the inner fire for digestion. Flames go up in air so is related to vayu tattva. Then we have salila (सलील) It represents the liquids and without water, life is not possible. And finally the life is on earth (Prithvi पृथ्वी). Again if wind blows we have the sensation of touch (sparsh स्पर्श). Sparsh tattva is first above the vayu tattva. We touch energy object with hands (Pani-पाणि) and the sensation to touch is felt by skin (Tvak - त्वक्).

Interior of Earth possesses water, water is hydroelectric in nature that is 'fire' - or thermel motion which is sustained by air and this gaseous state abodes in Sky. This way Ether, and 'Earth' are co-related. Looking to the sequences of Tuttas (constitutive principles) shown above vertically and horizontathy each Tuttva upto 'Purush Tuttva' emerges one after another.

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